

THE EXPOSITORY TIMES

Notes of Recent Exposition

IN the now familiar series of 'Studies in Biblical Theology', published by the S.C.M., volume 31 introduces an author not yet well known to readers in Great Britain. He is Dr. William A. BEARDSLEE, Professor of Bible in Emory University, U.S.A., and his theme is *Human Achievement and Divine Vocation in the Message of Paul*.¹

The Preface sets the key to the whole book. It opens with the words: 'The central problem of Pauline studies is the recovery of the meaning of justification by faith', since this is 'the base of Pauline faith'. Several penetrating studies of this doctrine, however, have done much to interpret it to this generation. 'The present study is concerned to explore an aspect of Paul's thought which is often overlooked—his intense concern for human achievement.' Human achievement, however, is not to be set over against justification by faith, but rather to be regarded as 'the fruit of the same divine purpose which is met in God's forgiveness', 'the consequence or complement' of it.

As Paul understands it, Dr. BEARDSLEE claims, human achievement encounters only frustration, unless it is itself a response to God's call. God calls a man through Christ to special tasks, and the man may respond in obedience and work. But by this he is not seeking to establish himself before God by his own good works. What Paul means by faith is 'unreserved openness to God in Christ', and 'renunciation of all claim to justify oneself before God'. Man may respond to God, but it is not man who is the primary actor. Paul himself works with all his might, yet all along he is aware that it is God who is working in him. God makes the first move; the initiative is His at all times, but a Christian's discipleship implies obedient response to God's approach.

A second point which the author strongly underlines is Paul's strong conviction that when he responds obediently to God's call 'his person and activity represent the person and activity of Christ', and indeed all members of the Church similarly are Christ's representatives. With this as his guiding principle, Dr. BEARDSLEE examines some names which Paul applies to himself. The first is the word 'apostle'. The Greek word he

¹ 1os. 6d. net.

takes to be an equivalent of the Hebrew 'shaliah', concerning which he quotes: 'A man's agent ('shaliah') is like to himself'. So for Paul, he himself as 'the apostle to the Gentiles' is not only appointed by Christ to this task, but in fulfilling it is acting in Christ's stead, as it were, to complete 'the task of salvation begun in His own death and resurrection'.

There are other words, besides 'apostle', which carry something of this same significance. One, for instance, is the word 'slave', which Paul often uses of himself, and which is misleading when translated as 'servant'. The meaning of slavery is 'subjection'. For Paul, this was an inevitable condition of human life. 'Natural' man found himself in bondage to tyrants, his own appetites, human institutions, 'elemental spirits'. He may be delivered from these only as he submits himself to become a 'slave' of Christ. But to be a slave of Christ, so subjected to Him that all one does is at His prompting, means that the action of the slave is in effect the action of Christ Himself.

Whether it is, therefore, as 'apostle' or 'slave' of Christ, Paul feels himself lifted out of the futility of merely human endeavours to the status of one chosen by God, and raised to the highest level of personal significance by being given a part in God's task. Both words have this in common: they suggest that 'Paul's work is not undertaken and carried out on his own initiative, but that he has been "laid hold on", not merely as a member of the body of Christ, but as the recipient of a special task'.

A somewhat similar emphasis is found also in a discussion of Paul's use of the phrase 'the image of God'. Christ alone is that true image, and through Him alone may man hope to recover something of the same image. 'Not by looking to the past and to something intrinsic in the nature of man, to some affinity between the divine and the human nature, does Paul base his hope for the transformation into the image of God, but on the historic action of God which has at last culminated in the revelation of the very image of God. By virtue of this revelation men may be transformed into what they have not been as yet.' Jesus Christ is significant, not because He benefited humanity according to

some commonly accepted standards of what is good, but because God was active in Him and continues to be active.

So, too, the exhortation to 'imitate Christ' is not in order that correct ethical conduct may be produced in believers, but that in their lives the work of proclamation may be carried forward. 'Paul understood his "imitation" as a way of presenting Christ, and though it can be described in terms of its moral qualities, these are not derived from general moral principles, but from the decision of Christ.'

There are notable passages in this book, and valuable studies of words which Paul uses to describe his relationship to Christ, but it would have helped the reader considerably to grasp the main purpose of the book had the author added a brief chapter in which his main conclusions were clearly summarized.

Is the Church awake to the significance of the changes that are going on around it? Take, for example, man's increasing control of his environment. For the mass of mankind life has consisted of more or less passive responses to inevitable conditions, an endeavour to adjust oneself to a situation which one could not escape or change. Modern man, however, has unwonted choices and opportunities presented to him. He can determine the size of his family, eliminate most physical pain, blot out his enemy's cities at the touch of a button; and because he can do these things, he must decide if he wishes to do them. Perhaps our ancestors with narrower and harder lives were also safer and happier. We may even wish we did not have this new range of choices; but is this just the fear of the adolescent who sometimes prefers the securities of childhood to the risks of maturity? At all events it is God's purpose that mankind as well as men should grow up, that there should be a sharpening of the issues, with responsibilities becoming more weighty, choices more far-reaching, consequences more ultimate.

Here is a challenge to the adequacy of traditional Christian piety. Much Christian devotional guidance has been given in terms of the obedience of a child to a Father; and no doubt there is a good Biblical basis for that. Yet there is a Biblical basis for another and less usual strain of piety. Since men are made in the image of God and are destined for eternal fellowship with Him, there must come a stage when they can no longer be called servants but friends. However creaturely and soiled men may be now, their final destiny is to be new creatures in Christ, sons with the Father,

sharing the divine purpose and will as well as obeying. God, it seems, purposes man's adulthood, and that has implications not only for piety but for contemporary problems. It bears, for instance, upon the impact of highly organized societies on the simpler life of the continent of Africa. The African, too, must learn to share the responsibilities of adult life. The question is not whether he will be happier so, nor whether he will use his new powers wisely. God has apparently decided to risk these possibilities in the case of mankind in general, and the movement of events, under God's providence, during the last century and more forbids us to think that the African should be excluded.

Such an understanding of the purpose of God may not help us much in solving in detail the complex problems of Africa's transition from the primitive to the technologically advanced and the politically mature. It does, however, provide a frame of reference and enables us to avoid futile controversies about self-determination and equality. 'The one equality in men that Christians recognize is in their destiny, which can be put into picture form that at the last we shall all sit round the one table as one family recognizing with worship and thanksgiving our one Head.'¹ The above is an example of the approach which the writer just quoted makes to the division of East and West and the problem of nuclear power, as well as to the clash of races in Africa. What is needed is not something in the imperative mood—Christian exhortation based on Christian moral principles, but something in the indicative mood—a realistic facing of the facts and an attempt, out of the actual choices which current events throw up for practical decision, to make the right choice in the light of God's declared purposes. We are to decide and work in terms of the present, but in the light of the end already shown forth in Jesus Christ.

'There is no simple and progressive movement of history from the partial, disharmonious, sinful and struggling life we know to the final day of peace. The movement is rather towards a sharpening of issues, a growing weight of decision, an ever fuller content to the question whether or not we will acknowledge that Jesus Christ is the real end and meaning of history, and that all the other partial meanings only make sense in relation to Him. . . . The last act is not one of human evolution but of divine disclosure and we are warned that it will be a disclosure of judgment as well as mercy.'

¹ *Christians and Power Politics*, by the Rev. Alan Booth (S.C.M.; 6s. net).

Personal Discipline and William Law

BY THE REVEREND C. R. WALKER, M.A., KEMBACK, FIFE

It has recently been proposed to add another to the list of questions now put to Ordinands, as well as to ordained ministers about to be inducted into a new charge, within the Church of Scotland. The question, which has been taken from the form suggested by the Reformed Church of France, relates both to the minister's daily discipline of Prayer and Meditation, and to the need for secrecy in dealing with confidences from his people.

I wish to consider here the first part of the question only; the part dealing with Prayer and Meditation: 'Do you engage to submit yourself to a discipline of daily prayer and meditation?'

One difficulty in answering such a question in the affirmative is that the Ordinand especially, having had, it may be, little or no instruction in the life of devotion, is left to make his own application. Some men would doubtless begin by applying the accepted yoke of daily discipline with undue severity, but finding it too irksome might tend to relinquish it altogether. Others would apply the yoke more lightly and err on the side of leniency or self-indulgence. All would be the better of having some rule to guide them, or some model whom they could profitably emulate.

The range of choice within the Christian era is very wide. Even if it were found difficult to discover enough about the personal discipline practised by St. Paul, beyond the instances cited in his Epistles,¹ or indeed by any of the first or Biblical apostles, the subsequent history of the Christian Church supplies many examples of disciplined lives of prayer and meditation which one might copy with advantage. Of these mention might be made of St. Basil, whose Ascetic Discourses marked an epoch in monastic discipline, the Rule of St. Benedict, 'with all its incomparable sanity',² and the Spiritual Exercises of St. Ignatius Loyola. These three are merely selected from personal knowledge of their value. There are of course other works which natures differently constituted would prefer; and to come to an age more nearly within our grasp, and to the Reformed Church of our own country, Jeremy Taylor's *Holy Living and Holy Dying*, in spite of its discursiveness, was wisely recommended for a time in some presbyteries for private reading by students preparing to be licensed as preachers.

I wish, however, to concentrate upon yet another

spiritual guide, namely William Law, largely because he was outstanding in the deliberation with which from an early age he set himself to live a severely disciplined life of prayer and meditation, and in the manner in which he has left such a life carefully recorded. It is also of historic interest, at least, that this year marks the two hundredth anniversary of Law's death, on 9th April, 1761.

A personal friend of the writer's in student days, who shared a first acquaintance with Law's *Serious Call*, continually referred to Law's 'inexorable logic'; doubtless the same quality in Law which Samuel Johnson discovered when he tells us that he took up the *Serious Call* to make fun of it, but found, as he puts it, that Law was 'quite an overmatch for me'.³

This same 'inexorable logic' comes to light when we look into Law's *Rules for my Future Conduct*, which Law drew up while a student at Cambridge. Having resolved to study with a view to taking Holy Orders, Law reasoned that he must set a high standard of conduct for himself and keep it. A selection⁴ from these eighteen Rules gives a fair idea of the drift of Law's mind. (1) To fix it deep in my mind that I have but one business on my hands—to seek for eternal happiness by doing the will of God. (2) To avoid all concerns with the world or the ways of it, but where religion requires. (3) To avoid all excess in eating and drinking. (4) To be always fearful of letting my time slip away without some fruit. (5) To avoid all idleness. (6) To think often of the life of Christ, and propose it as a pattern to myself. (7) To pray privately thrice a day, besides my morning and evening prayers. (8) To forbear from all evil speaking. (9) To spend some time in giving an account of the day, previous to evening prayer. How have I spent the day? What sin have I committed? What temptation have I withstood? Have I performed all my duty?

These same Rules were not only faithfully observed by Law during his long and uneventful life, but also formed the foundation of his *Serious Call to a Devout and Holy Life*.

In the case of the *Serious Call*, however, Law applied the Rules not only to himself but also to the generality of Christians, and thereby set a

³ Quoted in *Introduction to Serious Call*, by Dr. Bigg.

⁴ These are enumerated in Law's List, I, 4, 8, 10, 11, 15, 16, 14, 18.

¹ E.g., 1 Co 9²⁷, 2 Co 6⁵⁻¹⁰.

² Preface to *The Rule*, by Lowther Clark.

pattern of daily devotion which it was nearly impossible for the generality of Christians to follow. Thus he insists, as in Rule 2 laid down for himself, that Christians must avoid all concerns with the world or the ways of it, save where religion requires. And he interprets that Rule to mean that the youthful Mirandas and Flavias must avoid all balls and routs and assemblies¹—the theatre was too evil to be mentioned—and instead of indulging in such worldly diversions, must learn to stay at home and copy out passages from the Book of Psalms, suitable for their prayers.

When he comes to daily prayer, Law seems just as remote from the ways of ordinary men and women as he is when he seeks to keep young people from quite innocent amusements. Thus he insists that every Christian must rise early in the morning to say his prayers—as early, that is to say, or earlier than the ploughman yoked his horses or the housemaid laid the kitchen fire.² Law himself we know obeyed this rule, like all his rules, with the utmost strictness till the end of his life; but how different was his mode of life as a private chaplain and a bachelor at King's Cliffe from the lives of the other inhabitants of the village, to go no farther afield!

Moreover, the Christian, whoever he be, must return to his devotions at stated times throughout the day.³ At nine o'clock he ought to be at prayer, the subject of his devotions being then humility.⁴ Noontide ought to summon him again to think of God, the subject of his prayers being Universal Love. At three o'clock in the afternoon he must again lay aside all worldly concerns and turn in prayer to God, asking now for resignation to the divine pleasure.⁵ As for his evening prayers, they must be most particular and comprehensive, including a close examination of the day,⁶ as—How have I spent the day? What sin have I committed? What temptation have I withstood? How have I performed all my duty?⁷

What Law seemed to forget was that his own way of life probably came as near to some form of strict monasticism as was possible in Protestant England in his day. It was certainly far removed from the life of the average person in his own community.

Having been prevented from becoming a clergyman in the Church of England by his refusal to

¹ Cf. his book, *The Absolute Unlawfulness of the Stage-Entertainment*.

² Cf. A Whyte, *Character and Characteristics of William Law*, Introduction, p. xxx.

³ *Serious Call*, ch. xvi.

⁴ *Ib.*, ch. xx.

⁵ *Ib.*, ch. xxii.

⁶ *Ib.*, ch. xxiii.

⁷ Cf. *Rules*, No. 9.

take the⁸ oath of allegiance to King George I, Law made his living in what for a man of his intellectual stature and academic distinction must have seemed a very meagre way, as a private chaplain, first to the Gibbon household (where he tutored the future historian), and then to the⁹ two fellow inmates of Hall Yard in King's Cliffe, Mrs. Hutcheson and Miss Hester Gibbon. There, in his native village, Law led a very retired and abstemious life, conducting family worship, writing his books, keeping up a considerable correspondence, not seldom of a controversial nature, besides giving bread to the hungry and clothes to the naked, in his endeavour to emulate the apostles; his only other outside interest, in addition to his regular attendance at all diets of worship in the local parish church, being the Girls' School which he founded, and which as one might expect had its own puritanical but not unkindly regulations.¹⁰ The only event that disturbed the even tenor of Law's days was his quarrel with the local rector over the boundless but indiscriminate charity of the inmates of Hall Wynd, which threatened to fill King's Cliffe with crafty and unscrupulous beggars.¹¹ This temporary breach of friendship was soon bridged, however, and the calm of Law's life remained unbroken from that time onward.

It was easy then for William Law, in the seclusion of his study in the secluded Northamptonshire village of King's Cliffe to practise personal discipline of a severe nature, and to regulate his whole life along the lines of regular times of devotion, but very difficult for the average Christian to follow his example. Yet it must be conceded that if you admit Law's premises, as laid down in the *Serious Call* you are compelled to accept his conclusions: such is the force of his inexorable logic.

Take this short extract from the *Serious Call*. 'I take it for granted that every Christian that is in health is up early in the morning, for it is much more reasonable to suppose a person up early because he is a Christian than because he is a labourer, or a tradesman, or a servant, or has business that wants him. . . . For if he is to be blamed as a slothful drone that rather chooses the lazy indulgence of sleep than to perform his proper share of worldly business, how much is he to be reproached that had rather lie folded up in a bed than be raising up his heart to God in acts of praise and adoration?'¹²

Or take this extract from Law's *Spirit of Prayer*, the opening of it, surely one of the grandest passages in the whole range of devotional literature: 'The greatest part of mankind, nay, of

⁸ Overton, *Life and Opinions of William Law*, 13 ff.

⁹ *Ib.*, ch. xx.

¹⁰ *Ib.*, pp. 229–232.

¹¹ *Ib.*, p. 244 ff.

¹² Ch. xiv.

Christians, may be said to be asleep; and that particular way of life which takes up each man's mind, thoughts, and affections, may very well be called his particular dream. This degree of vanity is equally visible in every form and order of life. The learned and the ignorant, the rich and the poor, are all in the same state of slumber; only passing away a short life in a different kind of dream. But why so? It is because man has an eternity within him, is born into this world, not for the sake of living here, not for anything this world can give him, but only to have time and place to become either an eternal partaker of a divine life with God, or to have a hellish eternity among fallen angels; and, therefore, every man who has not his eyes, his heart, and his hands continually governed by this twofold eternity, may be justly said to be fast asleep—to have no awakened sensibility of himself. And a life devoted to the interests and enjoyments of this world, spent and wasted in the slavery of earthly desires, may be truly called a dream, as having all the shortness, vanity, and delusion of a dream; only with this great difference—that when a dream is over, nothing is lost but fictions and fancies; but when the dream of life is ended only by death, all that eternity is lost for which we were brought into being.'

In face of such solemn and irrefutable arguments, what could any reader of Law do but either submit to his rigid discipline of early rising, abstemiousness in the use of food and drink, prayers at stated intervals and on certain themes, and withdrawal from the world, lest its diversions might make him guilty of idleness, if of nothing worse, or confess that the devout and holy life as planned by William Law was utterly beyond his power? Over against the latter confession, however, it ought to be stated that while the rules and practices of the *Serious Call* were laid down for the generality of Christians, and as such were powerfully reinforced by Law's conviction that the present life is but a probationary period to fit us for the life to come, and as such were in fact impracticable except perhaps for retired persons, yet the *Serious Call* itself undoubtedly owed its origin to the eight *Rules for My Future Conduct*, primarily intended for Law's own guidance as a student soon to be in Holy Orders. In other words, the discipline laid down and so persuasively argued in the *Serious Call* with its steady emphasis upon meditation and prayer may not be suited to people whose daily routine is regulated by worldly business, but may be well fitted for men who in addition to their baptismal and confirmation vows have taken in addition the solemn vows of ordination to the holy ministry.

In some quarters the word meditation in the

proposed additional question has been interpreted to include study. It may not be amiss therefore to make some examination of William Law's library.

The visitor to King's Cliffe in our time need encounter no difficulty in his search for relics of the celebrated Non-Juror and Mystic, for the inhabitants have kept his memory refreshingly green. Hall Yard, the parish church and churchyard, the school-room once occupied by the girls under Law's care, and not least his library, housed separately now, are all open to inspection. In fact the library as it now stands is a mere fraction of Law's library while its owner lived, most of his books having been disposed of at his death, but what remains is instructive in itself. Law's academic prowess, as a fellow of Emmanuel, opened up to him a whole field of literature, and we know that in addition to his profound knowledge of classical literature he was master of several modern languages. Yet when he settled down at King's Cliffe, Law rigidly excluded from his bookshelves everything that could not be catalogued as theological or religious; holding that one devoted to the religious life such as he, ought not to waste precious time reading secular literature.¹ Not surprisingly then, the remnant of his library contains a good proportion of mystical literature. Eckhart, Tauler, and Ruysbroeck are in evidence, as well, of course, as his favourite author, Jacob Behmen. Mystical theology, besides Biblical theology, occupied much of Law's time—as much indeed as he could spare for study from the time needed to compose his own books (and the nine large volumes of the 1749 edition prove how diligent he was), and in preparing his mind by the exercises of religion. We cannot doubt, in short, that Law looked upon study and meditation as an essential part of Christian discipline for him, like prayer itself.

Finally, the most ardent admirer of William Law doubtless ought to realize that it is fatally easy for such discipline as he practised—and such discipline as is envisaged by the innovation suggested in the questions asked of ordinands—to degenerate into nothing more than spiritual drill, and to become largely devoid of grace. Law's *Serious Call*, taken all in all, and in spite of its inexorable logic, does present a rather cheerless picture of the Christian life. Keble was doubtless justified in scorning Froude's description of the *Serious Call* as a 'pretty book', asking, 'Would you call the day of Judgment a pretty sight?'² The author strikes the reader as resembling a man who cannot enjoy

¹ Cf. *Serious Call*, ch. viii. p. III (Methuen). Miranda's reading includes 'the lives of pious persons and eminent saints'.

² Quoted in Introduction to *Serious Call* (Methuen).

the good things of this present life for remembering judgment to come. What between that, and his total lack of a sense of humour, and the heavy yoke of watching and praying he continually laid upon himself, he cannot be said to be the most intriguing model for the modern Christian, even the modern Christian minister, to follow. Moreover the criticism will recur that drill is not grace, and that the perfectly disciplined Christian may yet be devoid of love. And without love, or charity, as St. Paul reminds us, we may speak with the tongues of men, and understand all mysteries and all knowledge, and bestow all our goods to feed the poor, and still remain 'nothing'.¹

In fairness to Law, however, it must be said that his mystical works, whose very titles are significant, supply a corrective to the jarring notes in the *Serious Call*. *The Spirit of Prayer*, *The Spirit of Love*, *The Way to Divine Knowledge*, these are all infused with a sense of human imperfection and the sufficiency of the grace of God; for it cannot be denied that mysticism, even that incomprehensible brand of mysticism which is associated with Jacob Behmen, did widen Law's sympathies,

¹ 1 Co 13.

and redeemed the harsher side of his nature. It might be better, however, to set personal discipline over against the infused grace of God and to appreciate the need for both by glancing in closing at a book written by an earlier English mystic namely, Walter Hilton's *Scale of Perfection*. In the closing chapter Hilton differentiates between the love that may be had by 'bodily fervours' and by 'manly affections' and the love that is the gracious gift of Jesus. But he admits that this gracious gift is to be had fully, after 'much bodily and ghostly travail going before'. In short, Hilton gives voluntary discipline its due place. 'Nevertheless', he concludes, 'through the goodness of God, because the soul doth what in it is, these manly affections of the soul, stirred unto God by men's workings, are turned into ghostly affection and are needful as if they had been done ghostly in the first beginning.'

Therefore, although Law's inexorable logic may not have the last word in the soul's relationship with God, it does confirm the need for a disciplined life of prayer and meditation and study in the Christian minister. We cannot command grace, but we can prepare and use the means of grace.

Literature

MAURICE NICOLL

THERE is always a great fascination in following the life of a man governed by one unswerving purpose, pursued at all costs; a David Livingstone or an Albert Schweitzer. Such a man was Maurice Nicoll. (*Maurice Nicoll: A Portrait*, by Beryl Pogson [Vincent Stuart; 35s. net.]) Born in 1884, he was the only son of a brilliant father, Sir William Robertson Nicoll, whose name, at the beginning of the century, was famous in theological and literary circles. A witty, light-hearted boy, Maurice felt oppressed by his father's towering personality and Presbyterian religious outlook, but after a highly successful university career in medicine he felt in himself the urgent need for modern man to understand and express the spiritual values of life, and to bring to realization the full possibilities of human personality. It became the ruling aim in his life.

The first impulse in that direction came from his study of what was then the new psychology of Jung—a study which led to his collaboration with Dr. Jung—but the real turning point in his life was his coming into contact in 1921 with the teaching of Ouspensky and Gurdjieff. The basis of their teaching is that mankind as a whole lives a mechanical, automatic, and, therefore, largely

negative and unfulfilled existence, but that the real potentialities of his being can be realized through that path of inner development known as the Fourth Way which leads to the discovery of the hidden secrets of true human living.

Instantaneously, Maurice Nicoll threw up his prosperous Harley Street practice and, with his young wife and baby and all his financial resources, attached himself irrevocably to this pursuit, which he followed for over thirty years, to the day of his death.

The authoress, who was for many years his pupil and secretary, has presented a vivid picture of his personality rather than a full account of his teaching. An integral part of 'The Work' is to learn from life in a mixed community how to find release from accepted habits and prejudices, and to achieve integration of personality in rising above every adverse or undesired circumstance. As we follow Nicoll's life through its first rigours under Gurdjieff's harsh discipline in his Institute at Fontainebleau, to the disappointments and frustrations during the war, and then to its final emergence, in post-war years, into serene and certain leadership of the Movement in this country, we get indirectly an understanding of the Fourth Way.

It is avowedly a path for the elect, an ark of refuge whereby a spiritual aristocracy may

escape the impending doom of humanity, rather than a stage in the spiritual evolution of mankind as a whole. But whether as such it appeals to the reader or not, he cannot fail to find inspiration from the nobility, the spiritual invincibility, and the unswerving sincerity of the central figure of this biography.

A. P. SHEPHERD

UNFAMILIAR CHURCH HISTORY

When reading a thriller it is best not to begin at the end. Not so with this volume—*Christianity in a Revolutionary Age*, vol. III. *The Nineteenth Century Outside Europe 1815–1914: The Americas, the Pacific, Asia and Africa*, by Professor Kenneth Latourette (Eyre and Spottiswoode; 63s. net). It will provide more of a thrill if we realize to what conclusion the vast survey leads: 'The contrast between the forces working against Christianity and the vitality inherent in the faith had not appeared for the first time in the nineteenth century. . . . It was seen in the crucifixion, followed as that was by the resurrection of Christ and the birth of the Church. . . . After 1914, many, with their eyes only on one side of the contrast, declared that mankind was entering the post-Christian era. Yet the other facet of the contrast gave ample cause for the assertion that the twentieth century was one of the greatest days in the history of Christianity, and, if the world was viewed as a whole, never before had Christ been as influential in the affairs of the human race.' At the outset we are shown the subject's importance—the 'New Europe', especially North America, and what used to be called 'the non-Christian world'. By 1914 the majority of Christian missionaries would be Americans. By 1914 Asia and Africa would be radically affected by nineteenth-century revolutions.

Christianity in North America is a subject neglected by European Church history students. It is a story so full of the unexpected that even those of us who have not shared in this neglect will here find new surprises. Seventh Day Adventists, in spite of their false start in claiming 1843 as the year of the Second Advent, grew by 1916 into a communion with missionaries in ninety-two lands. Our own Salvation Army began in 1865, was carried across the Atlantic in 1880, and after only two years had won as many followers as it had in the land of its origin. One is relieved to find that 'Mormons would not call themselves Protestants', and one wishes that some of the other queer folk were not so easily reckoned as having a place among us. There is a useful and adequate review of the rise of American Fundamentalism.

The Roman Catholic Church in Latin America stands in contrast to the vigorous, if fissiparous, Protestantism of the North. Its policy was political and social conservatism. The Spanish Crown continued to dominate Church affairs up to and beyond the struggle for independence. The sixteenth century mass conversion was never consolidated. Australia is a different picture, colonised at a time when religious life in Britain, mostly Protestant, was running high. The author's skill in guiding us through the multifarious missions of Africa and the East, we have experienced in volumes V. and VI. of the *Expansion* series. It needed even greater skill to do it here in a mere hundred pages.

In this survey of the Church in four continents in one hundred years, the problem of selection must have been a pressing one throughout. Some readers may feel that they would have welcomed reduction of lists of institutions with their dates in exchange for more of human interest, for example, a vivid little picture of Booker Washington or of Samuel Marsden. Does it help to describe one 'great pulpit orator' to say that 'he valued the New Testament above any other book'? But if in parts this is not a spirited account, Professor Latourette's gathering and arrangement of material are, as always, well-proportioned, workman-like and world-embracing.

JOHN FOSTER

DIALOGUE BETWEEN RELIGIONS

Fifty years ago Christians imagined that they understood the state of the world and hoped that with an increase of Christian educational, evangelistic and medical work in Asia and Africa it was only a question of time before every one would come to realize the supreme truth in Christ. We now live in an age when numbers of educated Jews, Muslims, Hindus and Buddhists have studied Christianity and rejected it. They give their reasons. Certain of them are enthusiastically missionary about winning the world, and they are making notable advances. A grand encounter between the leading religions cannot be far distant, so it behoves us to try to grasp the viewpoints of other religionists carefully.

Bishop Stephen Neill's latest book, *Christian Faith and Other Faiths* (Oxford University Press; 21s. net), prepares us to some extent for this 'dialogue' with other religions. He introduces some of the latest books, often written by non-Christians. By the searching questions which he constantly asks the author shows considerable insight into the problems before us. There are useful chapters on Judaism, Islam, Hinduism, the

Primitive World, Marxism, and the Existential Pilgrimage. The Bishop explains why Marxian Communism is included as a faith. Some readers may wonder why Existentialism receives a chapter. Why not then include a treatment of modern Humanism in its gradations (say) from Bertrand Russell to the 'couldn't-care-less' attitude or faith by which millions live?

Any comparison of religions suffers because an author invariably knows some faiths at first hand and others only from a distance. It is natural, therefore, that Bishop Neill handles Hinduism and Islam supremely well. A reviewer knows too that he himself does not understand all the religions from the inside. Again, the 'dialogue' is limited because so much of the data is treated from the standpoint of intellectuals and books. The author remarks how a leading Australian Buddhist thanked him for his 'correct and sympathetic interpretation' of Buddhism, but countless millions of Asiatic Buddhists, absorbed in building up merit for themselves in the hope of a better jump off in their next reincarnation, and knowing little of varying interpretations, would discern in Bishop Neill's picture only a dim reflection of their beliefs. When Christians are forced to come to grips with themselves and their opponents in the final chapter the points laid down by the author are good and right (for some intellectuals). But why could there not be some stress upon the central Biblical theme of relationships, between God and man, and between man and his neighbour? This has often been found helpful in similar dialogues outside of books. Articles of belief may be argued endlessly and fruitlessly, but Jews and Muslims, Buddhists and Communists, intellectuals and illiterates know something about relationships, even if they treat them from different angles. All are brought to a common level of discussion, and it is here that Christ makes His own disturbing challenge to every man's conscience. He continues to make it after friendly discussions have ended.

H. F. WICKINGS

THE ORIGINS OF ESCHATOLOGY

The S.P.C.K.'s new series of Biblical Monographs has made a good beginning with *Greek Influence in Jewish Eschatology*, by the Rev. T. F. Glasson, D.D. (9s. 6d. net). This is an important book which calls in question the often glibly repeated view that Judaism in general, and apocalyptic in particular, constitute an antithesis to Greek thought. There are many angles from which the alleged Iron Curtain between Greek and Jew may be examined. Dr. Glasson in this short monograph takes a number of features of Jewish apocalyptic

and adduces parallels to them in Greek literature. Some of these are so well known that, when the resemblance has been pointed out, one can only be astonished that so many students have overlooked it for so long. For example, 1 Enoch contains accounts of Enoch's journeys to the underworld; but Greek literature also knows such journeys, notably that of Odysseus. Similarly, Jewish views of divisions within Sheol correspond to Greek views of Hades. Dr. Glasson works out parallels between Orphic eschatology and the Jewish belief in a resurrection, and examines in detail the idea of an intermediate state both in Greek and in Jewish and Christian teaching. Further chapters deal with supernatural beings, such as Titans, daemons, and angels. The conclusion is that, though it may be quite possible to trace some Iranian influence in Jewish eschatology, Greek influence must not be discounted in any attempt to understand the development of Judaism after the close of the Old Testament period.

This book must be taken seriously by all who are interested in Judaism and in the origins of Christianity. No disparagement of it is intended by the comment that the work Dr. Glasson has begun in it needs to be carried further. Broadly speaking, it is fair to say that he has so far confined himself to demonstrating the resemblance between Greek and Jewish in matters of detail. But the details of apocalyptic make up a whole, through which the apocalyptists conveyed, more or less successfully, a picture of God and of His dealings with the world. Does Greek literature contain anything similar to this overall picture? The question is not framed so as to 'expect the answer No'; it is a serious inquiry, and we must hope that Dr. Glasson, to whom his readers are already much indebted, and others will pursue it.

C. K. BARRETT

WORSHIP

Worship is either the central theme or is closely allied to it of three recent books. The first of these—*Lord of the Temple* (Oliver and Boyd; 15s. net)—is a translation of four lectures given by Ernst Lohmeyer in 1939 at Uppsala and published in 1942 in German. This work represents an important contribution to New Testament scholarship, for although the author is concerned with certain general questions—Why does the proclamation of the gospel require the cult of the Christian Church? How can this cult make use of the gospel? What is the relation of the cult to ethics and to the life of the community?—he bases his conclusions upon a careful study of the Gospels and in so doing sheds a new light on many

passages. So, for example, his exegesis of Mk 1⁴⁰⁻⁴⁵, which includes the prescription to the leper to go and show himself to the priest, is to the effect that Jesus was not recognizing existing cultic practices but was in fact calling attention to the implicit conflict between His healing power and priestly sacrifice. In this and many other instances the cultic significance of a large number of the sayings attributed to Jesus is brought out, while the importance of eschatology is consistently recognized, on the basis of a balanced critical approach to the text.

Less balanced in approach is a slighter and more polemical work by the Rev. Alan M. Stibbs, M.A.—*Sacrament, Sacrifice and Eucharist* (Tyndale Press; 5s. net). The author would appear to be a fundamentalist with the naïve assumption that any problem can be settled by an appeal to the Scriptures wherein can be found, without ambiguity of expression, the clear formulation of Jesus' own thoughts on the subject at issue. This is a difficult book with which to come to grips; its methodology is so foreign to most modern theologians. There is an over-simplification of the issues, a constant uncritical appeal to the letter of Scripture and an unfortunate emphasis upon the death of Christ to the neglect of His life, resurrection, and ascension. The result is an unoriginal study that scarcely advances the debate; although, in all fairness, it should be stated that since it rests upon a sincere conviction it should not be neglected. Yet it may be questioned whether it is necessary to accept as mutually exclusive the two alternatives presented: either the Eucharist is a sacrifice to be offered to God or it is solely a sacrament to be administered to men.

Worship is only one of the many subjects touched upon by the Rev. Ulrich Simon, D.D., in *The Ascent to Heaven* (Barrie and Rockliff; 21s. net), but in the chapter he devotes to Baptism and the Eucharist as means of access to the heavenly life he attains greater profundity than the previous author. Dr. Simon is concerned to present a modern defence of the Christian tradition of heaven; he does so by examining and describing what may be termed the different 'intimations of immortality' common to man, such as the arts, asceticism, and mysticism. He analyses the contemporary arguments against the existence of heaven and concludes with a description of the divine realm on the basis of Dante's *Paradiso*. The approach is impressionistic—a broad canvas without great detail. How far this book, were it to be read by the uncommitted, would carry conviction, it is difficult to say. There are sections full of wise things; there are passages which have a certain beauty—perhaps, after all, evocation is

the principal means of giving a man a taste for the supernatural; if so, this book has its place among works of Christian apologetics.

J. G. DAVIES

THE SCROLLS

Principal Matthew Black brings together two main lines of inquiry, history and theology, to establish his conclusions about the relation of the Qumran Essenes to the Early Church. His book, *The Scrolls and Christian Origins* (Nelson; 25s. net), gives the substance, enlarged by subsequent information, of lectures delivered by him in 1956 at Union Theological Seminary, and it makes a notable contribution to this important topic.

The Essene movement, which provides the most likely background for the community of the Scrolls, grew out of Jewish Hasidism about a century and half before Christ, but we should not think of them as a 'sect' in any strict meaning of the word; despite their opposition to the 'established religion of the day' they had much in common with it. The asceticism of the Essenes goes back to the Nazirites, a view which agrees with the Rabbinic claim that the Hasidim were all Nazirites. Patristic sources, too, speak of similar nonconformist elements in Judaism. The link with the New Testament, obviously, is in the reference to the 'sect of the Nazarenes' in Ac 24⁵ and the discussion of the Nazarenes by Epiphanius and others of the Fathers. In this interpretation the author joins issue with Cullmann, who has made a case for the 'Hellenists' of the Book of Acts.

Of course, there are marked differences between the teaching of the Scrolls and the New Testament, particularly in the parts played by the persons of Jesus and John the Baptist, but 'the background of Christianity in a Qumran-type Judaism seems indisputable'. 'The repeated baptismal practices and rites of initiation . . . are still to be found in the non-Pauline Roman Church of the late second century A.D.' Despite occasional and even important points of divergence, the interpretation of the Law and the Prophets, justification by faith, redemption, the Messianic Office and other features have much in common. What must be emphasised, however, says Principal Black, is that in these developments there is much that is not 'specifically sectarian'; they spring from the prophetic tradition of Israel.

In the discussion the author obviously has had to tread over well-worn paths, but in the presentation he is fresh and markedly a scholar. And by his use of Patristic evidence he is most original—possibly it is here that he is strongest. The picture of the Early Church is being filled in by more and

more background work, and though the evidence of the Fathers had always been available the study of the Scrolls has given relevance to items which had hitherto not received the attention they deserved.

B. J. ROBERTS

DR. KRAEMER

In considering *World Cultures and World Religions* by Dr. Hendrik Kraemer (Lutterworth Press; 35s. net) a comparison is inevitable with Dr. Kraemer's earlier work 'The Christian Message in a non-Christian World' written more than twenty years ago, at the request of the International Missionary Council to afford material for the World Missionary Conference in 1938. There was a touch of severity in the earlier book which is now absent. Now we have a wide conception of the whole of the present situation, and a great readiness to appreciate specially the new attitude of a new India.

Dr. Kraemer's analysis of the growth of Arabic influence in Europe and elsewhere is particularly valuable showing how widespread was the contact between Arabic learning and development in Spain, and adjoining countries. It has hardly been hitherto sufficiently realized how much the West owes to Arabic learning, the influence of which has spread to China, Japan, and other lands in the far East. Throughout Dr. Kraemer shows a most impressive historical knowledge, although one would hardly agree with his own contention that his treatment is mainly historical. He is much too concerned with the immediate future, which he calls the coming dialogue between East and West, for this to be an adequate description.

Dr. Kraemer wishes above all to preserve a proper balance between loyalty to the Christian religion and an appreciation of the new attitude in an independent and very sensitive India. He has a good deal to say about contact with Islam, but is on the whole disposed to think that Islam has been greatly handicapped by the narrowness of its devotion to its own history. His treatment of Buddhism and especially of Zen-Buddhism is most illuminating.

We are indebted to Dr. Kraemer for a very useful analysis—not without justifiable criticism in many respects—of the place of Theosophy in India and its many ramifications in other directions. His emphasis upon the place of the Ramakrishna mission is well-founded, as well as his exposition of the place Vivekananda holds both in India and the West, especially in America.

In general Dr. Kraemer stresses the need to realize that the out-and-out claim of Christianity to be the only possible religion is anathema to the

Indian mind. But there must be no unjustified softness on the part of those who have known the value of Christianity in its past history throughout the world and are aware of the claims to future influence which it may justifiably make. The climax to Dr. Kraemer's teaching is to be found in his concluding paragraph, where he says 'The Christian Church, though not losing sight of (other) aspects, should first and foremost set her own house in order, because the greatest service she can render to the world, the Western and the Eastern world, is by being resolutely the Church of Jesus Christ'.

W. S. URQUHART

WORD AND SACRAMENT

For a very long time most of the great Presbyterian churches in the U.S.A. and Canada had Scottish ministers, and many still have, to the not inconsiderable impoverishment of the native ecclesiastical scene. The success of Scotsmen across the water points to the usefulness of blending their natural gravity with Transatlantic 'know-how'. One of the good results of such a blend is made available in *Word and Sacrament: A Preface to Preaching and Worship*, by Professor Donald Macleod of Princeton Theological Seminary (Prentice-Hall, Englewood Cliffs, New Jersey; \$3.50). Professor Macleod is a Canadian from Nova Scotia of pure Scots antecedents. Long resident in the U.S.A., he has recently spent a Sabbatical year in Britain. In this book traditional Scots theology confronts the contemporary scene, and the result is something sound and completely relevant to the work of the ministry in our day on either side of the Atlantic.

Professor Macleod deplores equally 'the slow murder of the sermon' in the interests of the liturgical revival, and the tendency to look upon worship as something detached from and merely preliminary to preaching. Starting from John Calvin's stated intention to restore 'the original liturgical unity of Christian worship', he insists that word and sacrament must be constantly correlated. Those who are weary of the jejune in preaching and in talk about preaching will welcome a new and stimulating emphasis here. Dr. Macleod's debt to P. T. Forsyth is considerable and acknowledged, as also to H. H. Farmer and W. D. Maxwell, and to such of the older generation of Warrack Lecturers as W. M. Macgregor and A. J. Gossip. The concluding section of the book, which consists of four meditations and two sermons, interesting enough in themselves, did not particularly add to one reader's comprehension of the author's thinking. That may simply be because the first three sections of the book were lucid and

convincing. On p. 129 a scarf and a stole, which are two quite distinct items of clerical attire, are confused. On p. 116 a quotation from Dante is ascribed to 'an ancient saint'. 'And' is printed for 'said' on p. 38 and 'place' for 'peace' on p. 145. There are, however, a vast number of accurate and telling quotations from both ancient and modern sources, theological and otherwise. The author himself would not claim to write definitively but he does say much that is stimulating and fresh. None who are interested in worship or preaching could fail to profit by reading this book.

JOHN R. GRAY

A SCOTTISH MYSTIC

It is with relief and gratitude that we greet the re-publication of Henry Scougal's classic *The Life of God in the Soul of Man*. Nearly seventy years have passed since it was last issued, and for at least a generation copies have been unobtainable even at second-hand. We are indebted to the Inter-Varsity Fellowship for this reprint at 2s. net with a Foreword by the Rev. D. J. Innes.

This little book, written in the middle of the second half of the seventeenth century, was commended by Susannah Wesley to her sons, and both John and Charles owed something to it. Charles gave it to George Whitefield who tells us that he 'never knew what true religion was till God sent me that excellent treatise'. It showed him that religion was 'union of the soul with God, and Christ formed within us'.

Henry Scougal, born in 1650, the son of a Presbyterian parish minister who later became a bishop, was Professor of Divinity at King's College, Aberdeen, for some four years before his early death in 1678. The late Professor G. D. Henderson suggested a comparison with John Smith, the Cambridge Platonist, and said, 'The saintly personality of Scougal and the delightful expression he has given to it in his *Life of God in the Soul of Man* render him the most attractive of Scots contributors to mystical religion'.

His book was not intended for publication but for the use of a friend. It comes directly out of personal religious experience. May it continue to be 'a happy means of giving right notions of religion to many', to quote one of the early testimonies to its worth.

STEWART MECHIE

A massive volume, first published nearly a century ago, has been re-issued at 15s. by the Banner of Truth Trust. It is *The Doctrine of Justification*, by Professor James Buchanan, D.D., LL.D., who succeeded Thomas Chalmers in

the Chair of Systematic Theology at New College, Edinburgh, in 1847. The volume is in two parts—an outline of the history of the doctrine of justification in the Church, and an exposition of its content and relations in Scripture. If Luther was right in calling justification by faith the article of a standing or falling Church, it is time that Buchanan's work should be read again, for we know of nothing in English on the same scale since his day.

If a scholar does not have the information on a subject which comes within his field, he normally knows where to get it; but others, less experienced, may sometimes have a weary search. A book recently published, *Multipurpose Tools for Bible Study*, should curtail such search and greatly reduce the number of occasions for it. The book is written by Professor Frederick W. Danker (Concordia Publishing House, Saint Louis; \$3.75) and it has a range even greater than might have been expected. It includes chapters on Nestle's text of the Greek New Testament, on the Hebrew text of the Old Testament, and on the history and use of the LXX. Other chapters deal with grammars and lexicons of Old Testament Hebrew and New Testament Greek and their use, with Bible dictionaries and concordances, and with the versions of the Bible and Biblical commentaries. The book is not a mere catalogue of the available literature, but offers guidance as to the scope and the value of the books mentioned. This book, therefore, should prove most useful to the student of the text and the meaning of the Bible and will guide him to tools which he should use.

The Beckly Social Service Lecture for 1961 was given by Sir Philip Morris, Vice-Chancellor of Bristol University, and it is published now as *Christianity and the World of To-day* (Epworth Press; 12s. 6d. net). The chapters pass in review many aspects of our modern world and, perhaps inevitably, the discussion sometimes ends inconclusively. One general conclusion may be put in the author's words—'I cannot accept that those who are not completely believers in a spiritual interpretation of life are necessarily against it and that they should be treated accordingly. Any good inspiration about any aspect of human activity is so precious that it should be treated with the greatest possible respect, and our concern should be to gain something from it rather than to attack or discount its value.'

Dr. James Parkes has a reputation as a historian of Jewish-Christian relations; but another reputation, under the name of John Hadham, is now openly admitted to belong also to him. It is as the

second of these that he has written *Common Sense about Religion* in the 'Common Sense' series published by Victor Gollancz. He has no hesitation in accepting the description Liberal or Modernist, and that may make some of his views unacceptable. Nevertheless those who know little about religion will find a good introduction here, and even those who know quite a lot will find thoughts to illumine and challenge them. This is good value for 12s. 6d. net.

A team of conservative theologians, under the editorship of E. F. Harrison and G. W. Bromiley, has produced *Baker's Dictionary of Theology* (Pickering and Inglis; 37s. 6d. net), which will be found useful, though more attention should have been given to the selection of entries. There are articles on theological and ecclesiastical terms, and on a number of Biblical characters, but a given category of entries does not seem to have been treated uniformly. It is not clear why there is an article on Isaac, but none on Samuel or Isaiah, or why there should be articles on Peter and Paul, but none on John. The Targum is given an entry, but not the Septuagint or the Vulgate. The Anabaptists and the Baptists have articles, but not the Methodists or the Anglicans. Curiously enough, the article on Jesus is shorter than that on John the Baptist. The views of Bultmann, Brunner and Barth come under criticism in the article on Myth, but the article on Form Criticism recognizes some positive value in that modern approach. There is an entry on the Dead Sea Scrolls, but most surprisingly the article on Gnosticism makes no reference to the Nag Hamadi texts. A number of the contributors are well-known scholars, amongst them Professor F. F. Bruce, whose articles include those on Biblical Interpretation, the Dead Sea Scrolls, Eschatology, and Form Criticism. Whilst the glowing claims of the publisher's blurb go too far, this is a volume which many readers will be glad to have available for ready reference.

The Sunday School is still with us, but it is adapting itself to new ways. In many congregations the name itself is dropping out, and the children now meet on Sunday as a Junior Church. Aware of this, the Religious Education Press have produced their annual hand-books for teachers with 'a new look for new times'. The *Concise Guides*, edited by Mr. Ernest H. Hayes (7s. 6d. net each) supply lesson helps for Beginners, Primary, Junior and Senior classes. Mr. Hayes brought out his first lesson notes in 1918, and they have been a treasure chest for teachers of all denominations ever since. The volumes for 1961-62 provide ample material for the teaching of Bible lessons as

well as notes on how to conduct the Sunday session, outlines for worship, and a wealth of suggestions for handwork and other activities.

Similar in scope and price are the *Graded Teacher* lesson hand-books of the National Sunday School Union, edited by Miss Christine Cannell. This year, instead of the programme being divided into Introduction, Lesson, Activities, the whole has been wisely integrated into a service of worship week by week.

I Believe (Religious Education Press; 7s. 6d. net) is a book of discussion topics on the Creed for young people who are about to leave, or have just left school. The editor is again the indefatigable Mr. Hayes and the chapters contain Scripture lessons somewhat vaguely grouped under the various clauses of the Creed. Perhaps there is overmuch moralizing, but the talks are lively and should provoke discussion among teen-agers.

God's Plan, by Canon Frederic Hood (S.P.C.K.; 4s. 6d. net), is a second edition of a book published in 1955. It is a book about God's plan for the salvation of mankind and therefore about the Christian life, its doctrine and its practice. An Anglo-Catholic emphasis is apparent at times—for example, seven sacraments instead of two—but, that apart, Canon Hood, as might be expected of an expert on Retreats, makes his exposition so wise, simple, and persuasive that no reader could fail to benefit.

Professor John Bright's valuable *History of Israel*, which was published by the Westminster Press, Philadelphia (reviewed in our July 1960 issue), may now be obtained for 40s. Some months ago the S.C.M. issued this first British edition.

We extend a particularly cordial welcome to *The Westminster Confession for Today*, by Professor George S. Hendry of Princeton (S.C.M.; 21s. net). This is a book for scholars who may wish to explore the development of Presbyterian theological traditions, but it is even more a book for the layman who would like to be instructed. We commend it to ministers and kirk sessions for individual and group study. Professor Hendry's attitude is expressed by himself thus—'until a new and better Confession is forthcoming, we must continue to use the old one, with such adjustments and repairs as may be necessary to keep it in a roadworthy condition'. Strange as it may seem to some, this commentary on a famous document, now three centuries old, is as fresh and clear in presentation as it is admirable in tone and judgment.

Recent Biblical Theologies

III. Alan Richardson's Theology of the New Testament

BY THE REVEREND KENNETH GRAYSTON, M.A., DIDSBURY COLLEGE, BRISTOL

I

THE Professor of Christian Theology in the University of Nottingham, Dr. Alan Richardson, published in 1958 his book called *An Introduction to the Theology of the New Testament*. In the Preface he argued that 'the task of making "the theology of the New Testament" is one which has to be done over and over again, not only by reason of the accumulation of new knowledge but also because of the changed spirit or temper of each period of history' (p. 12). It must also be done for each ecclesiastical situation. A work which has grown out of the life of the German or the American churches, although full of interest and instruction, does not necessarily speak with conviction to our situation in Great Britain. The appearance of this book by a British scholar is therefore a notable event. It is not easy to discover when an authoritative work on this scale was last attempted in Britain. The standard text-book by G. B. Stevens (though he was an American) appeared in 1899, with a revision in 1918; and it reveals at a glance how much has changed in the New Testament field during the last fifty years. To achieve mastery in it to-day requires wide and thorough scholarship. Dr. Richardson brings to it distinguished work in theology. His *Christian Apologetics* [1947], of which some of his critics seem unaware, is basic for understanding the presupposition stated in his Preface—that New Testament theology means 'the framing of a hypothesis concerning the content and character of the faith of the apostolic Church, and the testing of this hypothesis in the light of all available techniques of New Testament scholarship, historical, critical, literary, philological, archaeo-logical, and so on' (p. 10). His pioneering critical study on *The Miracle Stories of the Gospels* [1941] has given rise to two able and concise sections on the miracles of the Kingdom of God and the Nature miracles of the Gospels (pp. 95–102). It is difficult to understand how one critic could speak of the author's denial of miracles: the treatment is in fact conservative and positive. Furthermore, Dr. Richardson has written a number of Biblical works and commentaries which show an enviable gift of exposition and reflect his experience of ecumenical discussions. The present

book is written with much experience and teaching ability.

Every page shows devotion to the modern lexicographical method, as one would expect from the editor of *A Theological Word Book of the Bible* [1950]. At times he may overpress word links and derivations¹; but no reader can escape the great Biblical words and their meaning. In ch. 12, for example, there are admirable studies of the words for election and grace; and many other words of less prominence are treated with care and interest. This dominating concern for words and language places the book in the main stream of present-day New Testament scholarship. The book also demonstrates that the main New Testament concepts have their roots in the Old Testament. Attention is constantly directed to those parts of the Old Testament which are undoubtedly decisive for New Testament theology. At this point, however, two criticisms may be offered.

(a) The strong effect of this sound Old Testament interest is somewhat dissipated by Dr. Richardson's liking for typology. He evidently approves the view that St. Luke is 'a highly allusive and symbolic rabbinic theologian' (p. 15), and he applies the methods of typology to elucidate, for example, the narrative of the Transfiguration (pp. 181–185). It is useless to identify the mountain geographically, he says, for it is symbolically the new Sinai. Features of the story, such as the six days, the astonishment caused by Jesus on His descent and the words 'hear ye him', reflect the Sinai experience of Moses; and so on. It is indeed true that the rabbis used typology in their teaching, though rabbinic writings display few equally subtle and consistent examples as these. It is seldom more than a casual homiletical device or pious fancy, expressing what they already believed on other grounds. In the Transfiguration narrative, says Dr. Richardson, we are far removed from a 'simple eye-witness account of "what happened"'. All that we can say about the historical happening is that the three chosen witnesses underwent an experience which was beyond the power of human language to express, but which they understood as a divine

¹ Cf. the analysis of linguistic use and abuse in J. Barr, *The Semantics of Biblical Language* [1961].

ratification of their conviction that Jesus was the Messiah of God. They articulated this conviction in a manner natural to Jews of the first century.' If this or something like it is true, Bultmann's main point is conceded. This is the creative work of the Early Church, and history undergoes a certain dissolution.

(b) Although it is essential to stress the Old Testament roots of New Testament ideas, it is unscholarly to ignore or repudiate Hellenistic influences. Dr. Richardson seems to underestimate the interpenetration of Hebrew and Greek ways of thinking (which are not always so strictly opposed as is sometimes suggested) in Hellenistic Judaism, and even in Palestinian Judaism as recent discoveries have made evident.¹ The importance of Greek thought can be demonstrated for particular areas of the New Testament, for example, the Epistle to the Hebrews,² and for individual themes, for example, the Christological use of Son of God.³ It ought to be conceded at the very least that Greek thought sometimes provided a necessary vehicle for early Christian convictions; and many would go further and say that it also enriched them. Judaism itself had no theology, or alternatively a very great variety of theological patterns which often seem mutually incompatible.⁴ If a New Testament writer like Paul is raising properly theological questions and speaking out of a coherent system of thought, it is because he is a rabbi brought up in Greek Tarsus. Dr. Richardson's reluctance to admit Greek influence wavers once, however, when he urges the Greek cultic associations of the expression 'Lord's table' and the word *εὐχαριστία* as evidence of the sacrificial meaning of the primitive Eucharist. It is scarcely his most persuasive section.

II

The whole book is based upon extensive reading (though to the disadvantage of students it lacks bibliographies) and exhibits, as one of its outstanding characteristics, a firm grasp of the material. Although a great deal of information is conveyed, it is never allowed to get out of hand. Almost everywhere the linguistic studies and pieces of exegesis are drawn tightly together and

woven into the grand pattern of the whole. Moreover the book is written with great energy. Lusty blows are frequently aimed at Bultmann, whose New Testament Theology is described as heretical (p. 14). Even Barth appears in a footnote as a great heresiarch (p. 361, note 3), though phrases in Dr. Richardson's treatment of the Trinity suggest that he has not scrupled to learn from him (p. 123). Liberal views of history are trounced, and objections to paedo-baptism are said to 'arise rather from the rationalistic and individualistic attitudes of renaissance humanism than from a right understanding of the New Testament teaching about faith and justification' (p. 358).⁵ No doubt this belongs to the *παρρησία* of the ecumenical disputant.

This vigorous, masterful coherence is achieved, however, at a considerable cost. It imposes uniformity on the New Testament material which in reality is much more diverse, and it brushes aside critical and exegetical problems which merit attention.

(a) We know that Paul and John do not speak theologically in the same terms. They do not deal with the same set of questions, nor do they solve common problems in the same way. The point has been well made by F. C. Grant⁶ and he has illustrated it by the diverse teachings about Christology and about atonement and grace. It may be true, as A. M. Hunter has said,⁷ that 'the older approach was analytical; the newer approach will be synthetic'; but continued critical study discloses more, not less, divergent or distinctive statements. They exist not only between one writer and another, but even within the work of one writer.⁸ This does not mean that the New Testament is no more than a body of conflicting statements, or that the New Testament writers have no points of contact; but that the fundamental unity of New Testament theology is to be sought by means of these differences, not by suppressing them. Theology arises as much from these tensions as from the agreements. This thought is not obviously expressed by Dr. Richardson. Anyone attempting to write a New

⁵ 'This is the New Testament doctrine of baptismal justification: I am not justified by my faith: I believe because I have been justified' (p. 362). This is a valid protest and is soundly based on the New Testament understanding of baptism; but it does not fully meet the opposing view, which insists that I must be *aware* that I have been justified.

⁶ *An Introduction to New Testament Thought* [1950], ch. 3.

⁷ *The Unity of the New Testament* [1943], 14.

⁸ Cf. J. Knox's discussion of the contradictory language of victory and sacrifice in *The Death of Christ* [1959], 151.

¹ Cf. F. C. Grant, *Ancient Judaism and the New Testament* [1960], 21; and R. McL. Wilson, *The Gnostic Problem*, which examines the relations of Hellenistic Judaism to Gnosticism.

² Cf. the conclusion of C. K. Barrett's article on 'The Eschatology of the Epistle to the Hebrews' in *The Background of the New Testament and its Eschatology* [1956], ed. W. D. Davies and D. Daube, 393.

³ Cf. H. J. Schoeps, *Paul* [1961], 149-167.

⁴ Cf. R. Stewart, *Rabbinic Theology* [1961], *passim*.

Testament theology must come to terms with two conditions imposed upon him: that each writer's theological statements must primarily be understood within that writer's own scheme of thought, and that all answers to theological questions in the New Testament are conditioned by historical circumstances. It is this that makes the task so difficult and sends the writer looking for a unifying principle and theme.

Dr. Richardson finds his unifying principle in the conviction that Jesus is the source of all the main New Testament teaching. The opening paragraph of ch. 6 on 'The Reinterpreted Messiahship' makes this plain. 'When once we have shaken off the liberal presuppositions which have dominated so much New Testament research from Harnack to Bultmann, we recognize that the assumption that Jesus Himself thought out (humanly speaking) the problem of His own existence and taught the answer to His disciples makes far better sense of the historical evidence than all the attempts of the liberal critics to explain the evidence away. As we shall see, our Lord's brilliant reinterpretation of the old Jewish images of the Messiah makes it quite clear that He understood His mission to be that of gathering the new Israel into the Church of the Messiah' (p. 125).

The word 'brilliant' is characteristic (other examples will be found on pp. 22, 118, 135-136, 339). It appears to mean more than illuminating, and to be the first stage in a recurrent argument, which goes like this: such and such a reinterpretation of Old Testament themes is brilliant and must therefore have been started by a profoundly original mind, which can only have been that of Jesus Himself. But is not the door left open for another possible solution when Dr. Richardson himself says that after the Resurrection the disciples were conscious that they were being guided by the Spirit of the living Lord into all the truth concerning Him (p. 23)? The Johannine words, which this echoes, need not be taken to mean that the disciples went on to work out at A level what Jesus had taught them at O level; but that the remembered words and deeds of Jesus were the material for theological reflection to which they were successfully prompted by the Holy Spirit. That tiresome anonymous genius, the unnamed theological teacher of the Hellenistic Church, is a man of straw.

Some illustrations may be given of questions to be raised when Dr. Richardson works out his thesis. (1) He rejects all influence of the gnostic myth of the heavenly Man, except possibly as a missionary expedient, and remarks: 'There remains all the difference in the world between the Gnostic redeemer of the *Poimandres* and the

historical Son of Man of the Gospels, who had not where to lay His head' (p. 143). That indeed is the very problem. There can be no doubt that Jesus is represented in the Apostolic Church as the divine saviour who came from heaven, *i.e.* in terms which are congenial to the gnostic myth and alien to the main stream of Judaism, as well as to the Synoptic Gospels. If we suppose that the widespread myth of the heavenly Man showed the forms in which faith in Jesus might be expressed, we do not thereby bind ourselves to the full range of pagan speculation. (2) On p. 220 Dr. Richardson maintains that Jesus taught a doctrine of redemption to His disciples, and supports this by Mk 13¹³, Lk 21²⁸, and Mk 10⁴⁵. In the last of these he is alluding to Is 53^{10f.}, for Jesus interpreted His own mission in terms of the Servant-Messiah. Apart from the unsuitability of the limited term Messiah for the Servant of Is 53, and the very debatable allusion to the Suffering Servant,¹ what is meant by 'taught'? The theme of redemption was indeed constantly before them; but if Jesus *explained* and pressed upon them redemption by His death, why has it left such scanty traces in the synoptic record? It can be argued, in the words of W. G. Kümmel,² that 'Jesus foresaw His passion, but did not explain it. Paul however had to explain the Cross.' (3) Dr. Richardson says 'The Church, the community of those baptized into Christ, *is* Christ, that is, *is* God's Son, *is* the Servant of the Lord, *is* the Son of Man. If we ask where this conception first came from, and whether it was St. Paul who first invented it, we already know the answer. It was Jesus Himself who taught His disciples to think of Him in this way' (p. 250). It is by no means easy to know what this means, but if it is combined with the statement that 'it is as the New Israel that Jesus is to be understood as the Son of God' (p. 150), there may be a clue here which merits careful thought and can be supported by strong indications in the Synoptic Gospels. But is it not the material for the theology of the Church, rather than the theology itself? When it is said that Jesus intended to found the Church (p. 310), does this refer to the group which He Himself gathered or to the community which developed in primitive Catholicism? In these examples Dr. Richardson thinks that there is a

¹ On one side W. Zimmerli and J. Jeremias, *The Servant of God* [1957], O. Cullmann, *The Christology of the New Testament* [1959]; on the other C. K. Barrett, 'The Background of Mark 10:45' in *New Testament Essays* [1959], ed. A. J. B. Higgins; M. D. Hooker, *Jesus and the Servant* [1959] and the review by J. Jeremias in *Journal of Theological Studies*, N.S. xi. [1960] 140-144.

² Quoted in H. J. Schoeps, *Paul* [1960], 127.

demonstrable continuity of thought and explanation between Jesus and the Primitive Church. But the evidence suggests to many scholars a special kind of discontinuity which must be built into New Testament theology if it is to be faithful to the facts.

(b) When, in words already quoted, the hypothesis is tested by all available techniques of New Testament scholarship, there will be room for differences of judgment; but at important points in the argument Dr. Richardson builds too confidently on what is not proven. Some examples may be offered. (1) A large part of his argument rests heavily on a particular interpretation of the synoptic Son of Man passages, although this is notoriously the most uncertain territory in the Gospels.¹ (2) Perhaps he could, but he does not, support the assertion that Jesus constantly appealed for faith including 'faith in Himself as being in some way the sign that God's reign was at hand' (p. 20). The point, if made with care, is of much importance. (3) He says that 'Jesus trained and commissioned a band of disciples to undertake a world-wide enterprise of preaching along the lines of the Isaianic eschatological conception of the Servant' (p. 26), but does not recognize the critical problems of the passages cited in support. (4) He regards the promise in Mk 9¹ that the kingdom of God will come *ἐν δυνάμει* as equivalent to *ἐν πνεύματι* (p. 63 f., cf. 'The Gospels give us sufficient evidence for holding that He did in fact teach His apostles to expect the gift of the Spirit' [p. 109]). Yet the synoptic references quoted to show the equivalence are all editorial Luke; and in Luke's parallel to the Markan passage there is reference to neither *δυνάμει* nor *πνεύματι*. (5) The exegetical problems of Mt 11²⁷=Lk 10²² are not recognized (p. 43) and the synoptic passages where Jesus is called Son of God are not critically examined. It cannot be maintained that 'such evidence as exists points to the fact that "Son of God" was a Messianic title in His day' (p. 151). (6) He states without proof that 'apart from the "occasional" office of baptism the only form of corporate worship in the primitive Church was the offering of the eucharistic oblation' (p. 364), and in developing the theology of the eucharist he does not recognize the important critical and historical problems which are still unsettled. Now to raise these questions does not mean always to deny the judgments; but to issue a warning that the very confidence of the judgments can be misleading.

III

The plan of the book may be set out as follows : I-II Belief, obedience, and knowledge—a pre-

¹ Cf. A. J. B. Higgins, 'Son of Man' in *New Testament Essays*, [1959], ed. A. J. B. Higgins.

liminary discussion on revelation and how it is appropriated.

III-V The doctrine of God, under the headings : the Power of God unto Salvation, the Kingdom of God, and the Holy Spirit. Here the author has moved away completely from the older tradition of discussing the idea of God and His attributes. Everything is based on the divine activity. It should be noted that an expected discussion of the Fatherhood of God comes not here but under 'the Household of God' in the section on the Church (pp. 263-265).

VI-X Jesus Christ—the Reinterpreted Messiahship, the Christology of the Apostolic Church, the Life of Christ (a rather misleading chapter title, since essential features are treated elsewhere or, like the conflicts, omitted), the Resurrection, Ascension and Victory, and the Atonement won by Christ.

XI-XVI The doctrine of the Church—the Whole Christ, the Israel of God, the Apostolic and Priestly Ministry, Ministries within the Church, Baptism and Eucharist.

It can be seen from this that Christology is at the centre and that the Church forms the climax. Indeed it may be said that the guiding theme of the whole book is the creation and mission of the Church. It is a measure of the extent to which Biblical understanding has changed in this century that G. B. Stevens, in the text-book already mentioned, devoted only just over one-twentieth of his space to the Church; and even Grant's survey of New Testament thought allows it only a tenth. It is true that some of the matters discussed in chs. 11 to 16 could have been treated elsewhere; but it is significant that the author has organized his material in this way. Many readers who expect New Testament theology to be mainly about sin and forgiveness, or at least about the relationship of individuals to God will perhaps find Dr. Richardson's treatment strange and disturbing. So they ought; for it is true to the New Testament, and marks the recovery of a whole dimension of Biblical thinking. The real distinction between the theologies of Richardson and Bultmann does not lie in their contradictory solutions of the historical question whether or not the theology derived from the teaching of Jesus, but in what they think New Testament theology is really about. To put it over simply : Dr. Richardson thinks it is about the creation and mission of the Church; Dr. Bultmann about man's self-understanding.² If we admit that Dr. Richardson is right, we shall also have to concede that his presentation is in danger of making New Testament theology purely

² *Theology of the New Testament*, ii. [1955], 239.

an ecclesiastical interest. The question of man's self-understanding is more fundamental and opens up New Testament thought to the world outside the Church. Dr. Richardson says that the principle of interpretation employed by him is that of the historic Christian faith (p. 13)¹; but the traditional orthodox teaching does not wholly explain the New Testament material as we now understand it. The New Testament theologian is troubled by a double loyalty—to the historic Church and to the evidence of the documents.

In many ways the final section on the Church is the most effective in the book. It contains an admirable discussion of the new man in Christ and of the rich and varied metaphors by which the corporate life is described. Here it comes nearest to the New Testament doctrine of man, though there is no full and compendious study of it. The Biblical terms for human nature and sin are scattered here and there, but never adequately treated. This is a pity because faith's understanding of man without faith (as in Ro 7) is a true part of New Testament theology. The description of the Church's ministry, with its section on the priesthood of the laity, is excellently done; and it is perhaps at this point that one would look for something about New Testament ethics. To ask for more when so much has been given may seem ungrateful, and the reply might be that one cannot have everything within the covers of a single book. Nevertheless a theology of the New Testament which contains no more than indications of its ethical consequences must be regarded as incomplete. *Ἀγάπη* is maimed if its theological and ethical expressions are not kept in balance.

Dr. Richardson expounds excellently the apostolic, priestly and ministerial character of the Church's life. When he comes to particular ministries within the Church he rightly admits that the New Testament provides only an indistinct picture, and therefore argues that the ministry of any existing Church ought to demonstrate this threefold character, which he then identifies with *ἐπισκοπή*, *ἱερωσύνη* and *διακονία* (p. 313). This looks suspiciously like the orders of Bishops, Priests, and Deacons which (according to the Preface to the Ordinal of the Book of Common Prayer) all men diligently reading Holy Scripture and ancient authors will find evident. But it is surely impermissible, on Dr. Richardson's own showing (p. 290 f.), to contract apostolicity to *ἐπισκοπή*; and his analysis of the Christian sacrifices shows that priesthood is another way of speaking about apostolicity (p. 301). Chapter 14

must be regarded as a forceful justification of one system of Church Order from New Testament indications, and much can be learnt from it; though one would need to ponder carefully the statement that 'succession by the laying on of hands is a fact, but it is one which should be accepted with humble thanksgiving and not as a matter that needs explanation and argument. Much theological disputation and obfuscation has resulted from the attempt to define what the Bible itself does not define' (p. 332). If that warning is taken too seriously, it puts theologians out of a job and makes New Testament theology purely descriptive.

One question remains: what does Dr. Richardson make of the New Testament eschatology? In these days no New Testament theology can evade this question either by dismissing eschatology as an accidental feature of first century Judaism, or by relegating it to a final chapter on the Last Things. It is an integral part of primitive Christian faith, though it appears in widely different forms in the New Testament writings. Nor is it sufficient for the theologian simply to give a description of the New Testament eschatology, since two thousand years have passed and some at least of the primitive expectations have been disappointed; or to talk of the eschatological event which shaped all subsequent history, since history seems to have continued much the same as before. The New Testament itself, notably the Fourth Gospel, does not merely record the eschatological expectation but interprets it.

Dr. Richardson leaves no doubt about the importance of eschatology. Indeed it appears so constantly in the book as almost to give the impression of being a vogue-word. Repentance is a strongly eschatological notion (p. 31), knowledge is thought of as an eschatological possibility (p. 40), and revelation is primarily an eschatological conception (p. 53). So also are glory (p. 64), light (p. 69), life (p. 71), wrath (p. 75), righteousness and salvation (p. 82), miracles (p. 102), the Holy Spirit (p. 106), the Virgin Birth (p. 174: 'it is the sign of the inauguration of the Last Things'), the new humanity in Christ (p. 243) and election (p. 278)—to select only some examples. In this way Dr. Richardson solves one of his most troublesome problems: how to deal coherently with the varieties of New Testament eschatological expectation. By demonstrating that almost everything is an eschatological conception he is able to make an apparently uniform pattern; and his eschatology becomes almost entirely 'realised' in the Church. He points out that entering the Kingdom of God means sharing God's sovereignty, and 'the Church is the Messianic community, the "little flock", those to whom the divine

¹ An odd example is that he gives the same space to the Blessed Virgin Mary (pp. 176-178) as he does to the Grace of God (pp. 281-284).

βασιλεία is covenanted' (pp. 86, 89). This explains why there is no chapter at all on heaven, hell and the last things; and one is tempted to ask whether there is no eschatological expectation *beyond* the Church. Dr. Richardson's answer would be almost wholly in terms of the Church's sacramental life. 'The Church's Eucharist is at once the eschatological anticipation of the worship of heaven and also a participation in it. The "even now" and the "not yet" of the

Biblical eschatology are applicable to the Church's worship, as they are to every other form of her existence in this age. Time is transcended altogether, not by some philosophical analysis of its nature, but by the eschatology of faith, which makes the past and the future contemporary' (p. 375). This, and much else in the chapter, is finely said; but it is not quite the same as 'openness to the future' which some have found in the New Testament eschatology.

The Prophet Jesus—II.

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[In Part I of this article on *The Prophet Jesus* Mr. McKeating discussed (1) Jesus' Teaching Methods; (2) Prediction; and (3) Intercession.—EDITOR.]

Enacted Prophecy

THERE is another phenomenon met with amongst the Old Testament prophets which at first sight appears to have little connexion with the work of our Lord. This is the phenomenon generally known as prophetic symbolism. The phrase 'prophetic symbolism' is an unfortunate one since it begs nearly all the questions that any one would want to ask concerning the nature of the phenomenon. It is more accurately described as enacted prophecy.¹

Enacted prophecy is not so much a single, clearly defined phenomenon as a group of associated prophetic activities and methods. What is more, the boundary between enacted prophecy and other prophetic activities is not always easy to draw.

In Am 8¹⁻² the prophet describes a vision of a basket of fruit. It seems most natural to suppose that this was a real basket of fruit which he accidentally saw. To the prophet's mind, however, this perfectly ordinary basket of fruit is the bearer of God's word; it signifies something that is about to happen to Israel—an end.

Compare this with the incident described in Jer 19. Jeremiah buys a flask of earthenware and breaks it in the presence of a group of invited spectators. Again the breaking of the flask signifies something that is about to happen to Israel.

Now the difference between these two incidents

is not really very great, though it seems reasonable to class the latter as an instance of enacted prophecy and not the former. In the one the central image which the prophet makes use of is accidentally perceived. In the other it is deliberately created by the prophet himself.

Just how slight the difference between these two incidents is will be seen more clearly if we compare them with a third, the events of Jer 18, at the potter's house. 'The word that came to Jeremiah from Yahweh; Arise, and go down to the potter's house, and there I will let you hear my words'. In this case the imagery is, as with the example from Amos, given from outside. But none the less it is deliberately *sought* by the prophet. We cannot call it enacted prophecy, but wherein does it differ from Jeremiah's breaking of the flask? It differs only in that in one case some one else does the enacting and in the other it is done by the prophet himself. From action done by some one else but seen and used by the prophet it is but a small step to action done by some one else but sought out *in order to be used* by the prophet. From this it is another small step to the prophet deliberately doing the action. The image merely described is not different in essence from the image enacted. The difference that does exist between them is one of expression only, of artistic form. The prophetic word is the same word whether it be delivered in poetry or in prose, whether it be said or sung, whether it be recited or enacted. An author may say what he wants to say in either a novel or a play, and he will choose whichever medium is most suitable to his material and his talents. *How* it is said is only important in so far as any particular message may be put across more effectively in one manner than another.

But the examples so far quoted are not typical of all enacted prophecy. Not all enacted prophecy can be looked on simply as a manufacturing by the

¹ For a comprehensive list of the examples of the phenomenon to be found in the Old Testament, together with a number of extra-Biblical parallels, see H. W. Robinson, 'Prophetic Symbolism' in *Old Testament Essays*, ed. D. C. Simpson [1927]. Another full treatment of the subject is in J. Pedersen, *Israel*, i.; see esp. p. 168ff.

prophet of his own imagery¹; neither is the content of the enactment always merely predictive. The purpose of enacting a prophecy is frequently to create, perhaps in a more powerful way than the spoken word ever could, that prophecy's fulfilment. In some cases we would classify these enactments almost as sympathetic magic rather than as prophecy in the strict sense.² For example, the false prophet Zedekiah in 1 K 22¹¹ made horns for himself and charged up and down pretending to be a bull. This was a demonstration of how the forces of Israel would with the spirit of wild bulls thrust back their enemies. It is far more than a prediction; it is a semi-magical method of enlisting spiritual forces in aid of the army.³

And it is not only the false prophets who use this kind of method. In chs. 27-28 of the Book of Jeremiah we read how Jeremiah did much the same thing, wearing a yoke on his neck in token of the coming submission of the land to Babylon. Once more, this is not only prediction. Jeremiah by acting in this way is believed to be in some sense bringing the things which he prophesies to pass. The only way to counteract this dreadful prophecy is for another prophet to break the yoke, thus breaking, as it were, the spell. Jeremiah's counter reply is a still more potent prophecy. He appears with an iron yoke which cannot be broken.

Though in the examples just given the way in which the prophecy takes effect is magical or semi-magical this is not by any means always so. Sometimes an enacted prophecy works by the more obvious laws of cause and effect.

In 1 K 11^{28ff.} we have the account of how Ahijah prophesied the division of the kingdom by tearing a robe into twelve pieces and handing ten to Jeroboam. It is obvious that Ahijah is doing more than *predict* a revolt; he is instigating one.⁴ He is

¹ G. Hölscher, *Die Profeten* [1914], 156. Hölscher thinks that the prophetic enactment is frequently no more than a 'symbolic illustration of the prophetic word'. Among the greater prophets the method was preserved as no more than a convention. It is doubtful whether many scholars nowadays would be as sceptical as Hölscher on this point.

² The relationship between enacted prophecy and sympathetic magic is too large a subject to be explored here. The reader is referred for fuller comment on it to A. Guillaume, *Prophecy and Divination* [1938], 173f., 192. G. Fohrer, *Die symbolische Handlungen der Propheten* [1953], 102-105. H. W. Robinson, *Two Hebrew Prophets* [1948], 85. By the same author, 'Prophetic Symbolism' in *Old Testament Essays*, 2, and 'Hebrew Sacrifice and Prophetic Symbolism' in *Journal of Theological Studies*, xliii. [1942], 132f. A. Lods, 'Le rôle des idées magiques dans la mentalité Israélite', in *Old Testament Essays*, 58ff. G. Hölscher, *op. cit.*, 155.

³ Pedersen, *op. cit.*, i. 143f.

⁴ Hölscher, *op. cit.*, 26, says that just as the prophet claims sometimes to speak the direct words of God, so

putting the idea of revolt into Jeroboam's head (if it wasn't there before). He is, by prophesying success, giving Jeroboam confidence. He is probably also pledging prophetic support to the cause. The prophecy here works in much the same way as the witches' forecast to Macbeth.

Precisely the same applies to the anointing of Jehu by one of the sons of the prophets (2 K 9¹⁻¹³). The anointing is a piece of enacted prophecy. Yet in that prophecy it is not simply *predicted* that Jehu will be king. In the act of anointing Jehu actually is made king. The act itself is the first overt move in the rebellion. In both these examples the predictive element is certainly present in the prophecy but it is much overshadowed by the creative element.

It is at this point that we must quarrel most sharply with the phrase 'prophetic symbolism'. It is certainly true that, from one point of view, the prophet may be said to symbolize what is about to take place. But the prophet himself would assuredly not have thought of his action in this fashion. Ahijah would not have said that he was symbolizing the dividing of the kingdom. He would have said that he was dividing the kingdom. The prophet who anointed Jehu was certainly not symbolizing Jehu's becoming king. He was making him king. Enacted prophecy has an objective potency which our word 'symbolism' does not convey.

Enacted prophecy is sometimes, in particular cases, described as a 'sign'. That is to say, the action of the prophet is intended as a witness to the truth of his words. One of the best known examples of this is the one in Is 8¹⁻⁴. The action of the prophet falls into two parts. The primary part is the naming of a child, the prophet's own, who has not yet been conceived. His name is to be Maher-shalal-hash-baz; both the child and his prophetic name being a living witness to the fact that the prophet has predicted a speedy destruction of Syria and Israel. The secondary part is the writing of this name on a tablet and having it witnessed. This tablet is simply to stand as a temporary witness to the prophecy during the necessary interval between the prophecy and the birth. The purpose of the enacted prophecy in this case therefore is primarily that of attestation. When his prediction comes true the prophet will be able to point to the tablet or the child and say without fear of being contradicted 'I told you so'.

This method of prophesying by the naming of children was common. Another famous instance is Immanuel (Is 7). Hosea, likewise, gave all his

in enacted prophecy he is sometimes acting God's part. I find the particular examples quoted by Hölscher unconvincing, but the present case could be interpreted as such an instance.

children prophetic names. It seems reasonable to classify this kind of attestation as enacted prophecy.

In thus attesting his prophecies the prophet is asserting his confidence in his own predictions. He is demonstrating that he is prepared to stand by what he says. He is demonstrating his faith.

This is more immediately obvious in two enacted prophecies of Jeremiah. First there is his refusal to marry, which he tells us (16¹⁻²) was in obedience to a command of Yahweh. Jeremiah is so convinced of the truth of his predictions, that the destruction of Jerusalem will happen in his lifetime and that a wife and children would be destined only for intense suffering, that he is willing to live as if they were true. He takes his predictions seriously in his own private life and his ordering of his private life becomes, in these particulars, an enacted prophecy.

The second expression of Jeremiah's confidence in his own predictions is of an opposite sort. In ch. 32 we are told how in the middle of the siege he takes up an option on the purchase of a field. If his refusal to marry is a concrete expression of his pessimism the buying of the field is an equally concrete expression of his optimism. He is now demonstrating his confidence in the future. His confidence is so real that he is prepared to back it with hard cash.

Thus almost everything a prophet like Jeremiah does can become a prophecy. He *lives* his prophecies. His witness is not simply what he says but what he does. A prophet can be described, then, not only as a proclaimer of truth but as a demonstrator of truth, and he demonstrates truth both in actions that we can define quite narrowly as enacted prophecies and also in wider ways, in his own attitudes and behaviour towards the events of his time.

When Isaiah delivers to Hezekiah his advice during the siege of Sennacherib he is not only appealing for faith, he is demonstrating faith. Isaiah actually has and shows the faith which he is demanding in the King. This is not enacted prophecy but it is an extension of the basic ideas behind such prophecy.

Even when a prophet is not demonstrating in himself by his enactments the qualities he appeals for he may be demonstrating them in others. Here we are back again within the strict definition of enacted prophecy.

When Jeremiah (ch. 35) sets before the Rechabites bowls of wine and demands that they drink he does not merely use their refusal as a convenient jumping off place for a sermon on obedience. He is actually demonstrating that quality of obedience. He is arguing in typically prophetic fashion, *qal waḥomer*, from lesser to greater. If

the Rechabites show such steadfast obedience to the commands of a mere man, their ancestor, how much more should we show obedience to those of God?

At this point we may consider the difficult problem of the 'Servant Songs' of 2 Isaiah. We cannot here enter into all the detailed arguments about their interpretation, and the interpretation given here is put forward not with any dogmatism, but as a possibility.

In the earlier songs the prophet is speaking to Israel. Israel will, he hopes, fulfil the purpose God has for him, to 'bring forth justice to the nations'. As the prophecy develops the prophet perceives that in the performing of this work suffering is inevitable. He perceives that the servant is to 'labour in vain and spend his strength for nought and vanity'. Going further still, he perceives that the suffering is not incidental to the task but of its very essence. The work of the servant is to accept this, to be not rebellious, but to give his back to the smiters and his cheeks to those who pluck out the beard, to hide not his face from shame and spitting. This, he realizes, is the destiny that he is asking Israel to accept. In the same moment he must have perceived that Israel would do no such thing. The destiny is not one for a nation, it must be for an individual.

This, it will at once be said, has nothing to do with enacted prophecy. Enacted prophecy does not figure anywhere in the work of Deutero-Isaiah. Deutero-Isaiah does not choose to demonstrate the truth in this fashion. His method is different. He is appealing, in the servant songs, to Israel to be the demonstrator. But they would not.

At this point we come back to our Lord to see what light this excursus into enacted prophecy has to throw on His own words and work. Enacted prophecy in the old, crude sense, appears only once in the Gospels, in the blasting of the fig tree (Mk 11^{12f.} and parallels). This narrative has been widely challenged as due to a misunderstanding by the evangelists. If it stands, however, it can be taken as an enacted prophecy of judgment.

Jesus' cleansing of the Temple is also very evidently an enacted prophecy, though it is hardly to be thought of as a prediction. It is an enacted denunciation.

It is worth noting, in passing, that the gospels do contain a quite classical example of enacted prophecy which *is*, like so many Old Testament examples, mainly predictive in content. This is the anointing of Jesus by the woman who was a sinner (Mk 14^{3f.} and parallels).

But quite apart from the two acts of Jesus just mentioned most of the miracles are treated by the evangelists as signs. This disposition to see miracles as signs is most obvious in the Fourth Gospel, but it is by no means absent from the

Synoptics. There can be little doubt that even where the evangelists do not specifically say so the early interpreters did regard all, or nearly all, the miracles in this light. Indeed, it is more than probable that both the original observers of the miracles and our Lord Himself saw them in just this way. When John the Baptist sends to question Jesus it is to His miracles that our Lord appeals. These are His witnesses (Mt 11:2-6, Lk 7:18-23).

The 'sign' is one kind of enacted prophecy. It has little or no predictive content. It may be, as we have seen in the Old Testament, an attestation of a verbal prophecy, an assertion of power, or a demonstration of truth. But it is in any case clear that the miracles of our Lord may profitably be regarded as enacted prophecy of this kind. If we may take just one example; the whole point of the miracle of the healing of the paralytic (Mk 2:1-12 and parallels) is that it is an assertion of Jesus' authority, 'that you may know that the Son of man has authority on earth to forgive sins'.

But our exploration of enacted prophecy in the Old Testament suggests another line of development leading from those older prophets to Christ. Some of the more outstanding Old Testament prophets had, as we have seen, begun to widen the concept of enacted prophecy until it was scarcely recognizable, until it may be said of some of them that they did not so much speak or enact the word sporadically as demonstrate it almost continually. The last of the really great prophets, Deutero-Isaiah, seems to abandon the method altogether. But he has not really abandoned it, he has sublimated it. He makes enacted prophecy obsolete by arriving at its apotheosis. This ultimate development of the phenomenon, he perceives, is attainable only by the perfect servant of the Lord, whose every word and act will be so in accordance with the will of the Lord that his whole being will be a proclamation of the word. Israel will never be such a servant, neither will the prophet himself.

Jesus' neglect of the more straightforward manifestations of enacted prophecy is explained in the same way as Deutero-Isaiah's neglect of them. Jesus too has gone beyond the methods of enacted prophecy but not by envisaging the perfect servant of the Lord, but by being that servant. Because of His obedience every word of His is The Word; every action of His is an enactment of The Word. The 'concretizing' of the word which, in the phenomenon of enacted prophecy, had so long been part of the prophetic technique is here carried to its logical conclusion in the Word made flesh.

There is yet more to be said. Our Lord has ordained that enacted prophecy should be with

us still. When our Lord Jesus Christ, on the night in which He was betrayed, took bread, what is this but an enacted prophecy? When He instituted the sacrament of baptism, what is this but enacted prophecy? We certainly do not exhaust the significance of the sacraments in looking at them in this light. There are other, some of them more suggestive and satisfying, interpretations than this. Nevertheless it adds something to our understanding of the sacraments to see them thus.

When Jesus blesses and breaks the bread and says 'This is my body'; when He blesses the cup and says 'This is my blood', the act is in part predictive. Jesus is predicting His death. He is also placing on it a particular interpretation. He is interpreting it as a sacrifice.

Further, in this act Jesus not only predicts His death but anticipates it. The making available of the victim's flesh for food, the release of the atoning virtue of the blood, presuppose the victim's death. Jesus is acting as though His death had already taken place. This is rather like the way in which the Old Testament prophets, in spoken prophecies, use the tense of the 'prophetic perfect'.

The prediction and anticipation extend not only to the death but to the Resurrection and triumph, for the Eucharist is a prediction and anticipation also of the Messianic feast.

Therefore the action of our Lord in the Eucharist both predicts and anticipates, but like much of Old Testament prophecy it at the same time creates. It predicts and anticipates the sacrifice and triumph and it creates the means whereby the sacrifice and triumph are made effective to the believer.

In baptism we are hard put to it to find any predictive element at all, but as we have seen, a predictive content is not essential to enacted prophecy. Baptism signifies primarily the union of the baptized with Christ his Lord. It may, secondarily, signify cleansing from sin. Its nearest Old Testament type in enacted prophecies is the anointing of Jehu. As Jehu's anointing did not anticipate his kingship so much as confer it so the baptism of the Christian does not so much anticipate his union with Christ, and his cleansing, so much as effect these things.

We are, of course, straining the old category of enacted prophecy when we apply it to the sacraments, but most ancient categories are strained when we attempt to apply them to Christ and to His work. It is clear from this inquiry that if we call Jesus a prophet at all we strain the category of prophet to breaking point. But notwithstanding it is also to be seen that in Jesus many and varied elements in Old Testament prophecy are peculiarly fulfilled.

Contributions and Comments

A New Text of the Lord's Prayer

The second volume of the Antinoopolis papyrus belonging to the Egypt Exploration Society which was published recently contains a fragment of the Lord's Prayer which is worthy of note.¹ The Rev. Dr. Barns who is responsible for this part of the publication dates it in the third century A.D. Should this dating become established, then we have here the oldest extant manuscript of the Prayer, that is, one which is older even than those in the earliest known manuscripts of Matthew's and Luke's Gospels.²

The preserved text consists of one double leaf of very small dimensions (5.2—4 cm.). In a gathering of two double leaves this formed the inner sheet, the first two pages of the outer one containing the beginning of the 'Our Father'. Surprisingly, the fourth page of the inner leaf, that is the sixth page of the whole, was left blank. It can be presumed, therefore, that the last two pages of the outer double leaf were blanks too. This fact together with another incident, namely that of the text breaking off in a word on page 5, led Barns to conclude that the manuscript was left unfinished.

The preserved part contains petitions 3—5 which run as follows: σου ως εν ουρανῳ και επι της γης τον αρτον ημων [ν τ]ον επιουσιονδος ημας σημερον και αφεις ημιν το οφειλημ. Thus, in general, the text is the familiar one. It contains the third petition, omitted by Luke and the disputed *ἐπιούσιος* in the fourth.

The probability that pages 1 and 2 contained the complete first part of the Lord's Prayer depends, according to Barns, on the supposition 'that the first leaf was rather more closely written than the following'. This is certainly not improbable. However, as the writing on pages 3 and 4 is very even (the number of letters on each page being the same—thirty-three) it becomes less likely. Is it possible that the beginning was

rendered in a shorter version? If we assume that *ὁ ἐν τοῖς οὐρανοῖς* was omitted, an equally evenly written text would fit very well on to the first two pages.

The end is certainly a riddle. Since *ὁφείλημα* is in the singular³ the strict correspondence between the fifth (*ὁφειλήματι ἡμῶν*) and sixth (*ὁφειλέταις ἡμῶν*) petitions, as it is found in the accepted version, is missing, and it therefore would not be altogether unlikely that the prayer concluded with the fifth petition: thus containing three petitions dealing with the salvation of the world and two concerning personal needs of body and soul.

Nevertheless such a suggestion would not imply by any means that this form represents the original text, as growing and shrinking occurred side by side in the development of liturgical traditions, and it is certainly far from being conclusive, especially as there are not even traces of the last letter in *ὁφείλημα*.⁴

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Mark i. 7

I am very grateful for the New English Bible New Testament and for the references to it in THE EXPOSITORY TIMES but am disappointed at the rendering of Mk i⁷. Mark has a number of vivid word pictures—peculiar to him—and *κύψας* is one of them. The modern English versions ring the changes on stoop, stoop down, kneel down, and bend down—only the Basic English omits it. I have consulted versions in seven non-English languages and not one omits it. I know of no Greek manuscript that leaves it out.

W. R. WEEKS

Faversham

¹ *The Antinoopolis Papyrus*, part II, edited with translations and notes by J. W. B. Barns and H. Zilliacus [1960], p. 6 f., plate iv. (verso).

² In the third century Chester Beatty Papyrus p. 45 exactly Lk 11²⁻⁶ is lost. In the meantime was published the Bodmer Papyrus p. 75, which represents the usual Lukan text.

³ Possibly not a mistake as the editor suggests, since *ὁφειλή* is used in the version of the Didache (8²).

⁴ This part of the photograph is not quite distinct, but the original, which was kindly shown to me by Dr. Barns, makes this clear.

In the Study

Virginibus Puerisque

The House of the Trouser

By H. F. MATHEWS, M.A., Ph.D., KIDDERMINSTER

'I am not ashamed of the gospel.'—Ro 1¹⁶

THERE is one place where you can cross the Atlantic by bridge. It is in Argyllshire, south of Oban, where a narrow channel of the ocean separates the lovely Island of Seil from the mainland. Telford, the great bridge-builder, has left a steeply humped bridge there which is known as the Clachan Bridge, and a modern bus (such as he never dreamed of!) can just about get over.

The first building on the island is an inn, politely called for Sassenachs 'The Clachan Bridge Hotel'. But the proper name for it is 'Tigh-an-Truish', and those who 'have the Gaelic' tell me that means 'The House of the Trouser'. That's an odd name for an inn. You can guess there's a story behind that name.

So there is. Some time after the Scottish rebellion, orders went out that no Scottish soldier was to be allowed to wear the kilt whilst serving in the Army. You can imagine how the proud warriors from the Highlands and islands resented the new instructions. For the kilt was the badge of the true clansmen. He could be proud of his kilt, for its tartan showed where he really belonged. He was almost ashamed to be seen in trousers. He certainly would not go home in them when he was on leave from his regiment.

So at the inn on the island the Highland soldiers on furlough stopped, discarded their trousers, and donned the kilt before going on to their proud homes. Gradually one ancient part of the building which still stands by the bridge became the recognized changing room, where kilt or trousers could be supplied, according to whether soldiers were coming on leave or going back to their units. It became 'Tigh-an-Truish', 'The House of the Trouser'.

The records are full of accounts of the way in which, in the first centuries, pagan enemies tried to make the early Christians disown their Lord. Before many years had passed it was a crime to belong to the Brotherhood of 'The Way'. It implied that Christians had a King other than Caesar—and that was counted (quite wrongly) as treachery. You know how many of them were arrested and challenged to give up their faith.

All they had to do was to sprinkle a few grains of incense on the altar erected to the Emperor and mutter in Greek, 'Anathema Jesus', and they would have been free. But Ignatius and Perpetua and thousands more refused. Instead, they proudly maintained 'Kyrios Jesus'—'Jesus is Lord'. They were not ashamed to be known by His Name. They recalled the great boast of St. Paul which forms our text.

Neither is that loyalty a feature of the early centuries only. All through the ages men and women (some of them famous in history, many of them quite unheralded) have both proudly and bravely stood firm when strong and jeering foes have tried to make them ashamed of their belief in Jesus. So Ridley and Latimer went to the stake, and Penn went to the New World, and Niemöller went to prison.

Have you seen the film *Singapore Story* in your Sunday school or youth club? The hero of that story is still alive: he is Bishop Wilson of Birmingham. But during the sad days of war he was Bishop of Singapore, and tried to help the thousands of pitiable refugees who were herded into a great camp on that unhappy island. Presently he himself was arrested, tortured, and treated most cruelly. A score of times they offered him his freedom if only he would say what he knew to be untrue. But he refused again and again, though it cost him beatings and hunger. He would not be 'ashamed of the gospel'.

Can we forget all that, now that war days are past? No, we cannot. It won't be long before someone says to you in the quad, 'Here, surely you don't go to church, do you?', or 'But do you believe all this Bible stuff?', or 'Why be so fussy about telling the truth? A little lie won't do any harm'. You know what it means to belong to the band of Jesus. Be proud to belong. 'The Captain of our Salvation' (as Wesley called Him) has a place for every loyal follower.

Richard in the Rain

By RITA SNOWDEN, AUCKLAND, NEW ZEALAND

Long ago there was a very wild stormy night. As darkness fell, those who were out, hugged their scarves about their throats, buttoned their coats securely, and hurried home.

That very night, a boy, hungry and penniless,

with no home to go to, curled himself up on a doorstep, like a little puppy, to keep himself warm. His name was Richard Watts.

How long little Richard stayed curled up there nobody knows. It was so miserable that one hour seemed like six.

Then, suddenly, something happened. The man of the house chanced to open his front door. And there to his surprise he noticed a rain-soaked figure on his step. It was Richard. And by the glint of light from his open door, the good man stooped down to him, and brought him inside.

After the good man (we don't know his name) had taken in Richard, and clothed him, he set before him a meal; and in the morning, when it was time for him to go on his way again, he sent him off with fourpence in his pocket.

It might not seem much, but to Richard it was the changing of his fortune. He kept part of his fourpence, and with courage born of the kindness of the good man, set out to earn more pennies; more than that, there was born in his own heart a desire to do for others who might need it, some kind deed like the good man had done for him, if he ever got the chance. And he did. He became, in time, a very rich man, with lands and houses in the lovely county of Kent.

One of the nicest things that he did when he grew up was to have built, in the High Street of the town of Rochester in Kent, a house with a fine sturdy roof that would keep out the rain, and a door that would open, whenever there was need, to six poor travellers. They were as welcome as he had been in the good man's house. And to make sure it would go on as long as there was need, he wrote down his wish simply and plainly, so that everybody would understand it. 'Every Poor Traveller admitted to the house', his writing said, 'shall have a lodging for the night in a room by himself. The Trustees (that is, the people who were to keep the house open, ready, and warm) shall cause a supper to be provided in the Common Room every evening at 7 o'clock, for the Poor Travellers. Each Poor Traveller', it said, 'shall depart from the house by 10 o'clock in the morning, and shall on his departure receive from the Master the sum of four-pence'. You see, Richard had never forgotten how the good man had treated him. 'Each Traveller's food allowance', he said, 'shall consist of half-a-pound of meat, a pound of bread, and a pint of coffee, and a pint of coffee in the morning'.

It was just the sort of thing Jesus had in mind when He said: 'All things whatsoever ye would that men should do to you, do ye even so to them' (Mt 7¹²).

You can still find in the High Street, Rochester, the house that Richard built.

The Christian Year

SUNDAY NEXT BEFORE ADVENT

Signs of God's Presence

BY THE REVEREND DAVID H. C. READ, D.D., NEW YORK

'For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.'—Lk 11³⁰.

'They seek a sign.' This is true of every generation from the beginning of history. If there is really a God who is concerned with what we are and what we do, then we have surely a right to expect that somewhere, somehow, some time, this divine world will break through the celestial curtain and make itself known.

It is rather disturbing, then, to find our Lord apparently dismissing this demand for a sign as sheer folly, or something worse than folly. 'This is an evil generation: they seek a sign; and there shall no sign be given it . . .' What the crowd wanted was an open demonstration of His supernatural power. They longed to see a messianic thunderbolt that would strike down the oppressors. That would be action. That would be proof. And instead they were getting a diet of parables and road-side interviews. Even when the unusual happened—when here and there among the villages of Galilee a cripple began to walk or a leper was cleansed—Jesus appeared almost embarrassed and said: 'Now don't tell anyone: keep it as quiet as possible'. He seems to have avoided anything that would have completely convinced the average man that His claims were true.

This refusal to give a sign is unmistakably engraved in the records of the outset of His ministry. We are told that before He went out to meet His generation and fulfil His mission He underwent a tremendous temptation. And what was the temptation? To any of the major sins we know?—avarice, hatred, self-indulgence, sloth, greed? No, the temptations—all three that are described—are nothing else than to offer to His contemporaries the kind of sign they were looking for.

1. Before we ask ourselves what He meant by 'the sign of Jonas the prophet' we should try to discover what is wrong with the sign-seeking that He condemned. For I doubt if there is one who has not known what it is to want some kind of tangible, visible proof of God's existence and His care for us all. Many of us have private experiences which we cling to as evidence that we have seen the active intervention of God—and these

are not to be despised. Where we go wrong is in thinking that the signs of God's presence are always to be found in the extraordinary, the miraculous, the unexplainable. This is really the relic of primitive religion at work in us. The faith that Jesus Christ stands for is something very different.

The primitive religion that haunts us is of a house with two storeys. We live down below in a natural world where life flows along, roughly or smoothly, according to accepted rules. In the floor above is God and His spiritual world. We can talk to Him when we want to, but it's only very occasionally that He makes His presence felt. In the old days the Man Upstairs seemed much more active, because every unexplainable event was attributed to Him. Thunder was His anger, lightning His executive, a plague the sign of His displeasure. Now that the area of the unexplainable has shrunk, and odd and terrifying events have been given their scientific explanation, the sounds from upstairs seem to have got fainter and fainter. We seek a sign, but in the vaults above there is no sound save the purring of the man-made satellites.

The Word of Christ shatters this whole picture. The 'Father in heaven' is not a distant deity who now and then comes near to rattle on our roof or suspend the laws of Nature. He is the 'Lord of heaven and earth' without whom nothing would exist. The heavenly Father penetrates every corner with His sustaining power, and every human heart with His grace.

For the tribes of ancient Israel a volcano in the Sinai peninsula could easily become the sign of God's guiding presence—a pillar of cloud by day and a pillar of fire by night. Who are we to say that they were wrong—just because we understand more about volcanoes than they did? But for the follower of Christ the signs of God's guiding presence need not be found in the strange and the dramatic: the whole world is a sacrament of His glory and the simplest experience a sign of His directing love.

2. This, then, is one reason why our Lord warns against the popular sign-seeking of His day and ours. But there is another reason—even more important. In times like these it is certainly tempting to long for a divine intervention—some kind of miraculously audible voice from heaven, calling all mankind to lay aside their quarrels and aggressions and weapons of destruction and to devote their new-found powers to the elimination of poverty and disease. But what would, in fact, happen if such a Voice could be heard? Peace and order might indeed be established—but at what cost? Men and women would no longer be free and responsible creatures, and the whole

texture of human life would be totally destroyed. When a man is forced to acknowledge God by an unmistakable and compelling sign he has no more choice than a stone rolling down the mountain-side. There would be no more room for the great virtues by which Christians are called to live—faith and hope and love. A miraculous sign evokes no faith: it is just brutally compelling. Hope has no meaning when all is dictated from above. Love has no place in lives that have been scared into obedience.

The sign that God gives to His human family is the Word that is spoken to the conscience. And it is recognized, not by everybody equally and at once but by those who, as Jesus says, have 'ears to hear'. The people of Nineveh, in the story, were a prosperous, careless, godless crowd—a nation that, in spite of crime and immorality, probably felt that 'they never had it so good'. If this were a typical religious tale you might expect one of two things to happen: either we would read of the collapse and destruction of the wicked city, or else we would hear of some heavenly sign that appeared in the sky to scare the people into some kind of reformation. The Bible story tells us something quite different. A man appears, a stranger with a message from God. He's just a voice. No one need bother: they could just shut the thought of God out of their minds and do exactly as they liked. But somehow this man spoke to their consciences. And the story ends with their profound repentance and the calamity that seemed inevitable didn't happen after all. In the quaint words of the Hebrew prophet: 'God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not'. We wouldn't put it quite that way, but there is no question what he means. The one sign that God gave of His presence was the word to their conscience by the prophet. They listened and were saved.

'As Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.' To this generation—to the people who stood there listening to Him then. And to *this* generation, to us who have been called to live in another decisive moment of history, here is the sign of God's presence. Not an inevitable slide to catastrophe, and not a miraculous intervention from the supernatural world, but the Word of God in Jesus Christ His Son, speaking still to the conscience of mankind. To hear Him is to hear God. To know Him is to be convinced of God's presence. To yield our allegiance to Him is to have, like a fixed and burning star, the abiding sign of God's reality and care.

When we are asked for proof of the faith that

is in us there is only one sign we can offer—the sign of Christ. He has not lost His power to speak to the conscience of mankind. His teaching has not been superseded by our modern knowledge. His cross still penetrates the heart. His Easter victory is still the mightiest sign of God's presence.

This is why within the community of His Church to-day troubled and concerned men and women can reach in faith beyond and behind the hard outlines of our daily life and confusions of our world and touch the symbols of God's presence—the Word that speaks through prophet and apostle, the water of baptism, and the bread and wine with which the Saviour comes.

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee !

Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the stars in motion
If they have rumour of thee there ?

Not where the wheeling systems darken,
And our benumbed conceiving soars !—
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.

FIRST SUNDAY IN ADVENT

The Scandal of the Faith

BY THE REVEREND JOHN L. KENT, M.A.,
CATHCART, GLASGOW

'Blessed is he, whosoever shall not be offended in me.'—Mt 11⁶.

As most people know, there is a close association between the word 'scandal' and that used here for 'offence'. Blessed is he who is not scandalized by anything in Me. That is a possible translation of this text.

Principal W. M. Macgregor used to tell of an agnostic who made a practice of listening to Dr. Marcus Dods when he was minister of a Glasgow church. When asked why, with his well-known sceptical beliefs, he went so frequently to church, he answered: 'Dods is the only man I know who can put a good "face" on the whole absurd affair'.

'Absurd'—that is the word by which many are disposed to describe the Christian gospel. They have been so conditioned by our modern education that they cannot take in the idea of God breaking into the life of man through an historical event. The message of a supernatural

Christ is an affront to them. Others who are sincerely religious and are seeking an experience of God, find the idea of a divine intervention at a point in time repugnant. God is here and now, they say. Even Christians, striving to give a reason for the hope that is in them, are embarrassed, or at least, uneasy, when essaying to commend their faith to the educated people of our time. Say that God is revealing Himself in the great minds of every age and they can find common agreement. But declare the uniqueness of Christ, that God was doing for man in Jesus what man can never do for himself, and the apparent absurdity of the faith tends to make them hesitant and unconvincing.

When Jesus was speaking to John the Baptist in the words of our text He was speaking to us and our world. What had overcome John to cast the shadow of doubt on his mind we do not know. Was it the confining walls of a prison cell that had contracted his mind? Or was he mystified because Jesus was not behaving as the traditional idea of the Messiah gave him to believe He would? Suffice it that John, like all of us, needed to be reminded that it is of the very nature of the Messiah to shock, affront, and scandalize.

1. If some of us have accepted Christianity believing that we can defend and commend it to the reason of man with irresistible logic, we have been rather naïve. For sometimes, and that at critical moments in our experience, it looks anything but reasonable.

'Don't talk to me about the love of God', one man is reported as saying. 'I have been through two wars, my wife has died of a painful cancer which I had to stand and watch eating her life away. I am out of a job and now, with the rest of my fellow-beings, I am waiting for the bomb to finish us all off. The love of God! Pshaw!'

We have not far to travel among our relatives and acquaintances to find life treating men and women as harshly as this; and to find in some form the same sceptical reaction.

For it is hard to believe in the love of God. Take a glance at this world of ours at the present moment poised on the edge of doom. The least touch of a hand raised in wrath or pride or stupidity and it will be over and perish. Does it not appear at times ludicrous to speak of Him who rules the nations as a God of love?

Of course, it is hard to believe in the love of God, so long as we look at the madness of the nations and the miseries of man, and look there alone. We do not find the love of God there. But look at Jesus. There and nowhere else is the revelation of the love of God to be found. Out of that date in time, Jesus' word, Jesus' life, Jesus' cross, Jesus' resurrection, God has laid hold upon men

and they have cried, 'This is the truth. This is the ultimate reality!'

Now go back and look at the miseries of men. Bring to them the revelation of God in Jesus Christ and they are set in the context of the loving Father's will. Without Him, they are unjust and unreasonable, but with Him, although daunting and painful, they are given significance and purpose. God may not have caused them directly but He is in them seeking the good of His children. In them His guidance, His providence and His strength are mediated. And remember this. It is all because once and for all, Jesus made the love of God credible and convincing. An offence to some but a beatitude to us.

2. If Jesus' revelation of God was and is an affront to men, no less was His conduct of life. Perhaps it was not what He said about God that hurried Him to the Cross but what He said about man. The natural man has always found Christ's manner of life a stumbling block.

Take one aspect of it. He practised and enjoined a complete detachment to the things of the world. 'Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.' 'Ye cannot serve God and mammon.' Is that a welcome message for to-day? Gandhi once said to a group of his fellow-Indians: 'You will understand your Western friends much better if you will remember that no matter what they say in creed or in church, money is their real God.' That may have been a very unkind thing to say but could it have been said about people who were following Christ's manner of life?

The truth is that no matter what profession we make and however sincere for the moment we may be, very few of us have any intention of giving absolute obedience to this injunction of our Lord. We say, 'Jesus did not mean that we were to have no possessions and no money'. Of course He did not. He owned a carpenter's business for many years and earned the money required to maintain His mother and her family. And yet this is where we begin to tamper with the snare in which we may be caught. Very few people, if any at all, ever intend to allow money to become the tyrant who will dominate their lives. But very many end by becoming its slave.

Because the acquiring and preserving of possessions becomes the dominant motive of our lives it dictates our policies. Our standard of life must be increased or protected and so a struggle goes on between class and class and nation and nation for the enhancing or defending of their interests.

That is what it leads to. So Jesus is right. It may shock the natural man and provoke rebellion

but happy is the man who is not affronted by Christ's way of conducting our lives.

3. It is when we reach Christ's emphasis on forgiveness that we touch the sensitive centre of the offence.

Almost at every point the teaching of Jesus provokes the resentment and resistance of man. Look at a few of His commands. 'Love your enemies . . . pray for them which despitefully use you.' How do you feel about that? 'Whosoever shall compel thee to go a mile, go with him twain.' How do you feel about that?

The fact is that there is an involuntary resistance and hostility to what we know to be the truth. And why? What makes us like this? What is its origin? It is the element that has entered into our natures and therefore into God's universe, that rebels against His will revealed in Jesus, that makes life a problem to ourselves and a frustration to God.

Now, here is the question. What is to be done about this universal fact of man's rebellion against what, through Jesus, he knows to be right. Obviously, it is not so much a question of what man is going to do but what is God going to do?

The answer is that God forgives man. That is what He has done.

But how do we know? Where does our information come from? It does not come from Nature. It gives us no inkling that the Creator is a pardoning God. On the contrary Nature reveals its Maker as unremitting. What you sow, you reap, invariably and inescapably. It does not come from the history of man. The same law sways in this realm too. It comes only from one place.

At a certain time in the history of our race and in a particular locality came Jesus, the revelation of God. By His teaching, His life, and His cross God declared Himself as the God of love, reconciling the world to Himself. Blessed is the man to whom the scandal of the Cross has become the way into the peace and joy of the forgiveness of God.

SECOND SUNDAY IN ADVENT—BIBLE SUNDAY

The Word of God

BY THE REVEREND DR. HOWARD WILLIAMS,
B.A., B.D., LONDON

'So the Word became flesh . . . '—Jn 1¹⁴ (N.E.B.).

I went to synagogue the other day and it seemed like being in church back home. But I was a stranger sitting there in borrowed hat listening to the Word of God spoken and chanted in an ancient tongue. The Jews were united in

joyous worship—that day they were passing jubilantly through the Red Sea—but occasionally they would break with formal worship turning to whisper to their neighbours. It was this, I think, that made me feel most at home. A bit of family news would pass swiftly along the pew and it could not wait until the final ‘Amen’.

Then, we all stood and the whispering ceased. The Books of the Law were taken from the Ark. In solemn procession with mingling shouts of triumph they were carried along the aisles while men touched them lovingly with their hands and stooped to kiss the tassels. These were the divine promises given long ago; here was the Word of God.

The Word of God. Long ago men heard God speaking. Some who heard said that there was only thunder, flowing water, or fire, but others knew that God Himself had spoken. The words of men, the cries of Nature and long silences more eloquent than any sound, and some remembered how God had spoken and ever after were able to recall the things He had said.

There came a day when the Word of God was written on scrolls and prized more than life itself. In time the words of the two covenants were bound together and through long years men heard the words they could not read. There grew a hunger for the Word of God. Then, men who had heard remnants of the Word read in a foreign tongue and watched it chained in a sacred place were given this Word in their own language. It was there to be read not only in church but in their homes. For many it became the best and holiest possession of the home. Their speech was formed by it and the words became the language of their conversation and prayer. ‘This’, they said, ‘is the Word of God’. It was like the breaking of bread in the Sacrament and they learned to take refuge in the Word as in the blood of Christ.

It is hard for us to recapture the thrill they felt. It is hard for us because we live in a day when there is knowledge of words, and ignorance of the Word. Oh! yes, a classic of course with many an interesting tale but no Word from God and certainly no word for us in these tortuous days. But even here there is hope. For it is not the printed page alone that must speak to us. Men who point angrily to the printed page in order to prove a point will miss the Word behind the words. It is not good enough to shout words from a Book or carry them on a board—for the Word became flesh. The Word became flesh and ever since men have tried to make it words again.

The Word became flesh. But stop a little. Do not hurry to say this because you may well make this claim too soon so that men will begin in the wrong place. Some people are satisfied if they hear the end of a story. Popular journals, as

G. K. Chesterton pointed out, print above the closing chapters of their serial stories the misleading words ‘You may begin the story here’. Some people begin the Christmas story with lambs, oxen, and a crib—a sort of Hans Andersen tale. But the story does not begin there—‘In the beginning was the Word’. The proper place to start is in the beginning.

The Word was there in the beginning. Everything began with the creative Word. This is the Word of God. In this Word all things consist and by it all things cohere. This is the Word of God gentle in love and care and terrible in power. This is the Word of God—the Word behind all words, the Word which creates and acts—and there is nothing that is good which lies outside the Word.

So the Word became flesh. I used to think—before I knew—that this chapter in John is a poor thing compared with the lovely stories in Matthew and Luke. Yet *this* is where the power lies and here the secret is revealed. The Word became flesh. There was a day when men listened to God’s Word as it was brought to them from the holy mountain. They, too, caught a glimpse of light, heard something of the speech of God and struggled on—but then the Word became flesh. I want you to remember that this good news has come through the Bible. Those who lived with Jesus and who were there when He died and rose again—they are the men who told us of this Word. It is upon them that we depend for the story and so much of what the story means. Preaching and teaching and worship with us are what they are because of the Bible. With the Bible all Christians renew their faith where it first began.

Yet this Book and the words in it live not by being applied and quoted and thrown out by a voice. The Word became flesh—Christ made known to us in and through the Bible. He it is who is ‘the sent Word of God’.

The Word in the lives of men. ‘The Word which becomes flesh’, wrote Richard Niebuhr, ‘can become Word for us again only through the flesh’. Or listen to another claiming that in becoming flesh ‘the Word made himself one with “all flesh” that is, with all creaturely life in the world of his creation . . .’. You may feel that the Word could live on its own, protected as an idea in the mind or sheltered by heavenly thoughts. But here is a strange thing—the Word must become flesh and blood. It is to live in the lives of men and find its way in our common story.

It is this Word of hope and judgment which we find in the Law and the prophets. They knew, those prophets, that when they cried ‘Thus saith the Lord’ they were to speak against injustice and greed and warn people of the famine to come.

The Word of God must have its way in Israel and in the world.

The Word became flesh. But this is not simply a historical event of some distant day. The story did not begin there nor did it end there. It is the Word of the eternal God. If the Church is the Body of Christ then it ought to be the Word of God here, living and witnessing in our own time. 'Hear the Word of God', says the preacher—hear and obey. But the Word of God does not live in the pages of the Book however well it may be read, nor in the spoken word of the preacher. The Word must become flesh. It must live in the people.

Men may speak of the Bible in a variety of ways but we must all see that this printed word points to the sent Word of God—to the Lord Jesus Christ. Earlier this year there was a service in Westminster Abbey when the congregation gave thanks for the New English Bible. The translators had worked to give the English-speaking peoples the Bible in the language of to-day. When the Abbey Church was empty I saw the seats and stalls fill again with a different congregation. There were people from the mills of Lancashire and Yorkshire, men from the factories of our industrial cities and farmers from the fields; there were miners and labourers from Wales and Scotland—and a multitude of children from our streets. They all heard the Word in their own tongue. They heard and understood—yet did not understand, for how shall they hear without a preacher—and how can they see and touch the Word unless it is in flesh and blood?

THIRD SUNDAY IN ADVENT

6. The Last Judgment

BY THE REVEREND DOUGLAS STEWART, M.A.,
LONDON

Matthew xxv. 31-46.

Is the resurrection of Jesus Christ from the dead a 'this-worldly' or an 'other-worldly' event? That was the question with which we opened this series of crisis sermons. Now let us enlarge it. The Ascension, Christ at the right hand of God, His coming in judgment, are these 'this-worldly' or 'other-worldly' events?

In church the other Sunday, the preacher told a very simple story which accurately reflects, I believe, our casual thoughts on this matter. He told us of a boy leaving school and going to work in a shop. Each morning he swept out the shop and even swept the pavement in front of it. But that was years ago. Now the shop has become a great chain of stores and the boy has become general manager. The shops still have to be swept out—but not by him! So we envisage Christ. Once, we believe, He swept out the shop

in Nazareth. Now, however, He is universal general manager and such sweeping as must be done is done by others. He has changed His status.

But isn't that exactly the error revealed by the Parable of the Last Judgment? They all believed in the Judge who would come from heaven at the last day. When He arrived they were all surprised to learn that they had been meeting Him every day. 'All your life you've been encountering Me!' is the burden of His judgment. Those on the right ask, 'When did we see you hungry and feed you?' Those on the left protest, 'When did we see you hungry and *not* feed you!' And both are confronted by His 'Inasmuch!'

The Resurrection and Ascension are the events which free Christ into history, not the events which banish Him and send Him as an exile into heaven. This is what creates Cullmann's tension between D-day and V-day. V-day, the day of judgment will reveal 'this same Jesus', and it will reveal His continuing presence throughout the ages. The Last Judgment takes place every day—it is that with which we live continuously.

Living under tension is something we are loath to accept. We try to ease it, and in particular there are two opposite ways of easing it. We can detach D-day from V-day and reduce Christ to a past influence now dying away. Or we can detach V-day from D-day and confine Him to 'the religious' sphere.

Perhaps the clearest modern example of the first is in Matthew Arnold's poem *Obermann Once More*. There he describes the triumph of Christ over Roman despair and His power over men throughout the ages of faith and he sums up this period,

While we believed, on earth he went,
And open stood his grave.
Men call'd from chamber, church, and tent,
And Christ was by to save.

Now he is dead! Far hence he lies
In the lorn Syrian town;
And on his grave, with shining eyes,
The Syrian stars look down.

The abrupt transition of mood between these stanzas represents something to which Arnold again and again returned, and indeed it is an expression of what was, in his era, a formative thought. The thought that the modern world is utterly different from the past, and that the revolution which made our world was essentially a revolution in human psychology. Mediaeval man lived by faith and modern man lives by reason. Christ belonged to the world of faith. 'Now He is dead.'

In what sense is He dead? From the point of view of 'knowledge about Jesus' we know Him

better than second generation Christians did. With our Gospel studies backed up by historical and archaeological investigation, we stand closer to Jesus than a Roman Christian of, say, A.D. 70. Historically the whole life of Jesus' society in Palestine was destroyed in A.D. 70 and lost to history, so that second-century Christians were as far from it as we are.

But that is not the essential point. Matthew Arnold, and those who thought and think like him, could not see the tide which bore them forward in history. He watched the withdrawing waves on Dover beach and thought the Christian tide also was withdrawing. But whatever the message apparently preached by the waves—their 'melancholy long withdrawing roar'—he lived, and so do we, in a period of rising tide. Joost de Blank, the Archbishop of Capetown, speaks of 'the rising tide' in Africa. The Kingdom is coming. Christ is not dead. What disturbs and upsets our Western societies is this tide which invincibly revolutionizes our history.

We might remember with profit the fears of Roman society at the first impact of Christ. They felt that their world was being turned upside down. So long as this fear recurs it is the demonstration of the life of Christ. History cannot settle down. Injustice cannot firmly establish itself. The heaven works in the dough.

To say 'Christ is dead!' is the secular way of ridding ourselves of Him. It detaches D-day from V-day. To say 'Christ is in heaven', is the religious way of achieving the same result. We ease the tension of V-day by detaching it from this world. Our eschatology no longer presses upon us every day. Our hope is simply a hope for the future, not a really Christian hope at all. For Christian hope enters the battle at every point and influences every aspect of it. All churches are tempted to rail off a 'religious' area from the

'secular' area of life. According to our type of churchmanship the 'religious' area may be the Mass, or the Sabbath, or Bible Reading and Prayer. Beyond that lies the 'secular'. But for St. Paul 'the whole creation groans and travails'. There is no secular world, or secular history and Christ is alive on Monday morning on the factory floor.

No marks are given in the Parable for finding Christ in the religious world. It all hangs upon our having found Him in ordinary life.

There are two men with a world-wide reputation in the Southern Baptist Convention of America. One is Billy Graham and the other is Governor Faubus of Arkansas. Wherever Billy Graham goes great crowds gather, the gospel is preached, and we feel that the Kingdom of God is advancing. But out of the same Church tradition grows Governor Faubus and when we consider him the 'religious' activity of attending revival meetings and 'going out' for Christ becomes more questionable. For where is Christ in Little Rock? He is where some negro child weeps because the white children have spat upon him. 'Lord when saw we thee a stranger, and took thee in?' When our 'religious' activity becomes so detached from the living issue—so detached from the living Christ—it is a form of paganism, of idolatry.

Our Victorian predecessors expressed their outgoing concern for the world by their missionary activity. How can we express the same concern when in one continent after another missions become politically impossible? By seeing that Christ is in the world and that we may minister everywhere in His name. The churches in Europe might set as their task the literacy of Africa in two generations. Here is an urgent task which would demand all our resources. Here is a way of losing our life for Christ's sake.

For Christ is always in the urgent task. To-day is the last day, the day of judgment.

Recent Foreign Theology

Calwer Hefte. Three short studies in the series of *Calwer Hefte* may be noted. The first deals with faith healing by those who maintain that disease is the result of sin and can be healed without doctor or medicine.¹ The author, W. Pressel, combats this delusion, and shows that the teaching of the Bible is not so simple as this. At the same time he poses questions to the Church and to the medical profession, and recognizes the place of faith in health.

The second of these studies is by Professor W. Michaelis, and it deals with the newly found

¹ *Heilung durch Glauben ohne Arzt und Medizin?* No. 33 [1960]. Calwer Verlag, Stuttgart; DM 1.90.

Gospel of Thomas.² The author gives a brief account of the Chenoboskion finds and the identification of the Gospel of Thomas, with a review of ancient references to this Gospel, and a short study of the relation of the sayings of Jesus found here to the New Testament sayings.

The third study starts from the observation of the Danish writer Ellen Key at the turn of the century that this was the century of the child, and asks whether it has already ended.³ The

² *Das Thomas-Evangelium.* No. 34 [1960]; DM 1.60.

³ *Ist das Jahrhundert des Kindes zu Ende?* No. 35 [1960]; DM 1.60.

author, Otto Schweikert, looks at the present position and the background of the years through which the world has passed, and notes the pedagogical advances that have been made. His answer to the question posed in his title is that the century of the child lies still in the future.

Biblical Interpretation at Qumrân. Professor J. van der Ploeg is well known for his publications on the Dead Sea Scrolls. He has now issued a short study on Qumrân Biblical interpretation.¹ It is written in Dutch, with a short French summary. The author discusses the nature of the *pesher*, of which the Habakkuk Commentary provides the largest example, but of which fragments of several other examples have been found, and holds that this type of exegesis was regarded as edifying, but not as normative or definitive for the Qumrân community. Here we have rather an *application* of the Biblical text to the experiences of the Qumrân sect and its leader, rather than an exegesis of the text. It is, indeed, hard to suppose that the members of the sect thought that this represented the proper meaning of the Old Testament text. Dr. van der Ploeg notes that early Christian writers often treated the Scripture with a freedom which approaches that of the Qumrân sectaries, but in their dogmatic discussions they did not resort to such exegesis. A study of the history of the exegesis of the Song of Songs, even in the nineteenth century, will show that Christian writers could be guilty of an exegesis as little justified as that of Qumrân. Dr. van der Ploeg does not think the type of exegesis found in the Scrolls was the authoritative interpretation of the Scripture which the Teacher of Righteousness gave to the Qumrân community, but suggests that these texts were rather of a private character.

Reformation Studies. Five articles by Professor Fritz Blanke, of Zürich, have been reprinted in a collected volume, together with a list of two hundred and ninety of his publications which appeared between 1926 and 1959.² All of the articles are concerned with the period of the Reformation. The first is on Zwingli's judgments on himself. The second, a much longer article, is on Calvin's judgments on Zwingli. Here material from a number of sources is collected, showing that though Calvin differed from Zwingli he held him in respect, and did not use of him the in-

temperate language which Luther suffered himself to use. The third article is on the Anabaptist rule in Münster, and is a careful study of an incident by which the Anabaptist leaders in that city brought dishonour on the Anabaptist name. The fourth is on Baptism and the Reformation, and is more particularly a study of the beginnings of the Baptists in Zürich and the intolerance and persecution they encountered, and the drowning of Felix Mantz and others in the Limmat. Professor Blanke observes that these Baptists lived before their time. They stood for the separation of the Church and the State, and this was the fundamental reason for their persecution. In 1954 at the Evanston Assembly the number of Free churches exceeded that of the State churches. The final article is on the Reformation and alcoholism, and it discusses the problem that drunkenness created in those days. The idea of total abstinence goes back to the sixteenth century, though it was not adopted in the major streams of the Reformation.

Old Testament Institutions. Father de Vaux has now completed his work on the institutions of the Old Testament by publishing the second volume.³ Here he studies the military and religious institutions, and it may be said at once that this is a work of outstanding importance, which will long be valued by readers of every level. The author shows full acquaintance with modern discussions of all the problems, yet writes lucidly and without footnotes. The full bibliography at the end of the volume will enable those who wish to pursue any subject further to do so. The references to the Biblical material are very full, and the author's eminence as an archaeologist enables him to draw on a great deal of evidence which modern excavation has brought to light. Every aspect of Israel's military history is studied, and all that we can learn from the Old Testament about sacred places, persons, seasons, or cultic acts is brilliantly unfolded. The whole is governed by a historical sense, and so we are given a history of the various institutions. Many original suggestions are made, and the views of other scholars are assessed with a complete independence of judgment. Of particular value are the sections on the history of the priesthood and on the sacred festivals. No work of greater importance for the study of the Old Testament than this has been published for many years, and it is greatly to be hoped that it will be available in English before long.

H. H. ROWLEY

Manchester

¹ *Bijbelverklaring te Qumrân* [1960]. Mededelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde, Nieuwe Reeks, Deel 23, No. 8. N.V. Noord-Hollandsche Uitgevers, Amsterdam; Fl. 2.25.

² *Aus der Welt der Reformation* [1960]. Zwingli Verlag, Zürich.

³ *Les Institutions de l'Ancien Testament*, vol. ii [1960]. Les Editions du Cerf, Paris; NF 19.50.

Entre Nous

Jerusalem and Athens

There have always been two attitudes in the Church to secular literature. On the one hand, Clement of Alexandria is a mine of quotation from secular authors, and many pagan writers survive only in quotation in his works. His quotations are to be numbered by the thousand. On the other hand, Tertullian violently demanded what Jerusalem had to do with Athens, and what the Christian had to do with secular literature. For him secular culture was a forbidden territory.

In *The Ark of God*, which contains the W. T. Whitley Lectures for 1960 (Carey-Kingsgate Press; 8s. 6d. net), the Rev. Douglas Stewart has given us a fascinating study in the Christian apologetic which can be found in modern literature and in the most unlikely places. In this book there are studies of five modern novelists—James Joyce, Aldous Huxley, Graham Greene, Rose Macaulay and Joyce Carey. All these he says have been 'practising a new kind of apologetic, an apologetic not of the schools but of the stage, the screen, the novel. In the forefront they have set not dogmas, not documents, but human beings, and the argument has been carried on not in terms of reason, but in terms of life.' Mr. Stewart insists and rightly that we are bound in common sense to embark on 'some examination of these lay preachers who succeed in discussing sin and salvation on the West End stage before audiences who turn a deaf ear to these themes when they are introduced by a clerical voice'. These writers have a message for the world, and the Church is impoverished if she insists on being deaf to it.

Mr. Stewart quotes with approval the words of W. B. J. Martin about what constitutes a 'religious' book. Such a book is the product of a certain attitude to life. It takes the human predicament seriously; it is the product of a deep compassion. 'It is informed and suffused with a great pity for man in his plight; it sees man, not men; the individual in his solitariness, not types or stock characters. It may not use religious terminology or quote the words of Jesus, but it stands where He stood, for all that is living, spontaneous and free, against all that is dead, mechanical and necessitated. A religious book no matter how sordid its characters, or how foul its language, is a prayer of wrath and a plea for pity.'

Mr. Stewart sees in James Joyce something of what Tillich meant when he spoke of the three fears of man—the fear of death which was typical of the classical world, the fear of guilt which

agonized the Middle Ages, and the fear of meaninglessness which is characteristic of the modern world. In Joyce there is 'the profound agony of a hope for ever lost'. There is a 'metaphysical nihilism'. It is the condemnation of an institutionalized Christianity which cannot 'defend itself against the endemic despair of man in the secular world'.

In Huxley there is an essential mysticism. 'Nothing in the mechanics of the ear explains Bach or our ecstasy.' In spite of every physical and biological discovery, there remains 'a rocky core of human experience, of which scientific thought is itself a part, which cannot be inundated by the tides of discovery'. 'Man', in Sir Thomas Browne's famous definition, 'is the great amphibian', inhabiting both the world of time and the world of the spirit.

The most interesting thing about Graham Greene is that, devout Roman Catholic though he is, he can draw pictures of priests and of the Church which are apparently harsher than any Protestant would draw. Two things are to be said of him. 'He is protesting against our inveterate moralism which "shuts the gates of mercy on mankind"'. And by showing the sins of priests as he so often shows them he is a penetrating apologist 'just because he encounters the dark image in the mind of the hostile reader and wrestles with it. His admissions have a psychological force absent from official denials. He is at grips, whether successfully or unsuccessfully, with the real enemy.'

We can do no more than indicate what is in this very interesting and important book. It will lead many a reader into realms into which he has not previously penetrated; and the reader will suddenly become aware that Saul is among the prophets and that the Christian faith has allies in places where such allies were little to be expected. It was the complaint of Anatole France against a certain philosopher that 'he had never looked out of the window'. It may be that we in the Church have sometimes come under that condemnation, and here is a book which will encourage us to look out and to see writers grappling with the human situation while the theologians grapple with theories.

WILLIAM BARCLAY

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